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Christian

Reflector.

Fear God and give glory to Him.

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CHRISTIAN REFLECTOR

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aon street, is appointed Agent for the Christian Reflector, for the City of New York.

Slavery.

BOSTON DEBATE.

We learn that our readers have been waiting impatiently for the debate which took place in the Baptist Anti-Slavery Contion, held by adjournment in Boston during the last week m May 1841. The great importance of reducing the minutes of this debate to a state of strict accuracy, has occasioned the delay of its publication, which we some time ago promised. The utmost care has been taken in the preparation, and we are happy in being able to say that we shall give the substance agreeably to truth, and, in nearly all cases, the very words employed.

The whole debate, which occupied about twelve hours, is such too extended for one number of the Reflector, and our abscribers will, therefore, see the necessity of carefully preerving the several papers which may contain it, if they wish to read the whole in a connected form, as they undoubtedly will, that they may be able to compare the statements of the speakers. The resolutions which were discussed were published in the Reflector, with the minutes of the Convention, June 16. The following, being the leading one of the series, and comprising he substance of the whole, is placed at the head of the debate.

Resolved, That the system of American Slavery, in its meential principle, has no analogy in the servitude tol-erated in the Bible, but that in its origin and continuance, it is defined in the law of man-stealing, and with whatever mitigating circumstances it may be attended, it is a in against God."

The following is the substance of Eld. Colver's intro-

Mr. President—If the first propositions of this resolu-tion be true, its conclusion is warranted. If American Slavery in its essential principle, has no analogy in Jew-ish servitude, and if it is defined by the Bible law of manmuservisure, and it is defined by the Bible law of man-dealing, then indeed it is a sin against God; a sin that night to be abandoned by every saint—to find no apolo-gist in any who fear God, and no toleration or shelter in the Church.

So far as the Church is concerned, the whole controposition contained in this resolution. Without, therefore, wandering over the many topics which cluster usual and press upon our consideration whenever we upprach this subject, (a subject, which, in its details and subject, involves all the social relations of our being 1 mults, involves all the social relations of our being.) I shall confine myself, in a few remarks which I shall offer

stresent, to the resolution under consideration.

But, before I enter upon the argument, suffer me to
make one or two remarks. I shall feel the more pleasure in communicating my views upon this subject at this time, as I see (and I am happy to see) one of the most respected slave-holding brethren with us on the present ecasion. I allude to the Rev. Mr. Davis, of Georgia; ccasion. I allude to the Rev. Mr. Davis, of Georgia; for although I may not have the pleasure of reckoning him a convert to my argument, yet, sir, I may hope that, in the communications to which he may listen, he may be convinced that, abolitionists as we are, we have not forgotten the laws of Christian courtesy and brotherly kindness; and that our opposition to slavery has its erigin in love, and not in hate—in our hearts, and not in inscriptions—and in our judgment, and not our paswrimaginations—and in our judgment, and not our passions. I may venture to hope, sir, that the spirit he hall witness, and the reception he shall meet from the occasion, may dispossess bethren assembled on this occasion, may dispossess him of the delicate feelings of a stranger, and enable him with the freedom of a brother, to take part with us in our

onsultations upon this deeply interesting subject. Suffer one more remark, and it is this—an imperious seessity is now thrust upon the Ministers and Churches investigate and decide upon the matter contained in

this resolution,
The sentiment has been recently put forth by many
Ministers and Churches at the north, that it is their duty withhold communion from those who are in the practice of slave-holding. At the recent triennial convention tt Baltimore, in a private conference between leading bothern members of the board, and southern slave-holbothern members of the board, and southern slave-notders, an article was drawn up and signed by them, and
mbsequently by many others, charging us with introducing thereby a test of communion, and condemning us
for so doing. This document, connected as it was with
the previous demands of the south, that as a condition of
their future co-operation the members of the board should,
without the production of the south, and the south of the s either in their official or "individual" capacity, repudiate the refusal of the abolitionists to commune with slaveholders-and connected as it was with an "understanding in said conference, that those brethren who fell under the censure of the document should be left off from the new board about to be elected, and also with the subsequent action of the convention in the rejection of the abolition-ists from the board, has involved the missionary organization in this controversy. Its influence is directly inter-posed to check the free action of the Churches on the subject. Slavery has a spirit, and that spirit stops not at the subjugation of the helpless captive to its domina-tion, but claims to wield our benevolent associations as instruments of its power, to cripple the energies of the Churches, to chain its abominations to their communion, and to secure for itself a quiet retreat under the folds of

the Church of God.

To resist these aggressive struggles of the wounded monster, is the imperious duty of all who would cherish the independence, the freedom, or the purity of the Churches. Well sir, our right to act, our duty to act, and the efficiency of our action, are all involved in the buthfulness of this resolution. If slave-holding be a sin wainst God, our duty is plain—our way is clear—our um is strong—our triumph certain—" For the Lord will

I now proceed to the argument. The resolution affirms that American Slavery, in its essential principle, has no analogy in the law of Jewish servitude. Mark the language, sir; it is not that there is no analogy, but that, in its mtial principle, it has none. I care not if even in many things there be found a resemblance; it is enough to destroy all the claims of American Slavery for support from that system, if it be shown that in its essential

All Scripture is profitable. God hath made of one blood all nations of men.

WEDNESDAY, JULY 7, 1841.

element it has no analogy; its warrant from that system is thereby totally destroyed.

The principle of American Slavery to which I allude is the chattel principle. Says Judge Stroud, "The cardinal principle of slavery that the slave is not to be ranked among sentient beings, but among things,—an article of property—a chattel personal—obtains as undoubted law in all of these (slave) States."

Well does he call this the cardinal principle of slavery. By this it lives, moves, and has its being. Take this out, and the monster dies—the curse has fled.

In looking over the laws on slavery, you can but be struck with the fact, that the law makers of the south have taken more pains to establish this principle, and to give it prominence, than any other. It is, indeed, the basis of all slave laws, and hence legislators have ransacked the vocabulary of English words to enact, set forth, and declare this fundamental principle. Before making laws for the disposal and regulation of the use of the slave, they are careful to legislate him into a thing—a chattel. Before they legislate over him as a chattel, they are careful to chattelize him. This distinctive carefulness is ominous. Is there anything in southern statutes touching this point in relation to animals? Have they ever enacted that horses and-other animals shall be deemed chattels? Have southern legislators ever attempted to chattelize anything but men? Why this difference? Sir, the reason is obvious; God has chattelized all things.

For illustration, let us appose that the slave laws of to chattelize anything but men? Why this difference? bility of humanity.

Sir, the reason is obvious; God has chattelized all things

For illustration, let us suppose that the slave laws of else—Man never!! Here is the cause, sir. Most continue the sound are in accordance with God's law; that it be scious have they been that neither the law of Moses or true, as their laws affirm, that slaves are "chattels perany other enactment of Jehovah had constituted men the chattels of men. They have studiously labored to supply this defect in God's legislation by their own chattelNow, suppose I steal one of them from his owner and the legislation by their own chattelNow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by their own chattellegislation by their own chattelnow, suppose I steal one of them from his owner and the legislation by the leg

among sentient beings, but as things? Before the advocates of slavery can gain our confidence, they must fairly meet this points. The onus probandi is on them—they must give us proof both relevant and positive.

In the absence of all careful discrimination, we are often referred with much confidence to Leviticus xxv., 44 to 46. You can read it at your leisure—I will only not since the restriction of these relations and their thies he thatful and a good, then, surely, it is not man-stealing to steal their slaves; but if not, they should look well to it, lest the man stolen should be a father, husband, child, or servant, ten referred with much confidence to Leviticus xxv., 44 in order to involve this crime. This would imply that the

whom they should buy) should be a possession an inherit-ance, for themselves and their children forever. Very well; "God is the inheritance of his saints," but he is their violation will be avenged. ance, for themselves and their children forever. Very well; "God is the inheritance of his saints," but he is not their chattel—"Children are an heritage," but they are not chattels—the Israelites had the land of Goshen for a possession, but they did not own it. There is nothing in these terms to prove that the bondmen are chattels; indeed, with their regulations in this case, they prove to His laws with guardian responsibilities as deathless as Possession may, for its continuance or relinquishment, be subject to the will of him who has put the possessor in trust, and so in this case. The Jew could not relinquish his possession of his bondman at pleasure; he was bound by law to fulfil the stipulated guardianship, and if he died, his son must step into his place and fulfil it for him, and so on till the year of jubilee gave to the servant the reward of his apprenticeship, viz., full citizenship in Israel. The master could neither sell him or transfer him; while, on the other hand, the servant was only shound by his own interest—he could leave his master to hold slaves under its legally and well defined relabound by his own interest—he could leave his master tions, under whatever mitigating circumstances, and he bound by his own interest—he could leave his master tions, under whatever mitigating circumstances, and he when he chose, and the law forbade his being restored to who sustains it, are tainted with this sin. his master, and provided for his dwelling in any of their Sir, the rights of God, as the moral governor of the

doubtful manner. But look at the passage with an eye unsmitten with the haze of slavery and a strong desire to find relief from consciuos guilt by patching up a Warrant from the Bible for that which every man knows would be the sum of all villanies if practised upon himself or his children; look at it with an impartial eye and all is plain. What does the last quoted assertion prove? Why, that "they (not any one of them) shall be your bondmen forever;" that is, your bondmen (your domestic servants shall forecer consist of this class of persons, viz. strangers among them and heathen about them. This is most obviously its meaning. For a Jew to become a bondman according to the stipulations of this relation, would be to loose him from his tribe, his family, (a thing of great account in Israel). This would be ruling him with rigor, and was fordidden, verse 46, but to make a bondman of a heathen, was ultimately to give him a tribe, a family, and to him it was kind. Sir, the claim of slavery is, and ever must be, a dark realm. To enlighten the intellects of slaves is to impair their value as chattels, slowery is, and ever must be, a dark realm. To enlighten the intellects of slaves is to impair their value as chattels, slowery it, and ever must be, a dark realm. To enlighten the intellects of slaves is to impair their value as chattels, slowery it, and ever must be, a dark realm. To enlighten the intellects of slaves is to impair their value as chattels, whith ever alm of slaves more, it renders it impossible to hold them in the condition. Teach them to read and write, and these the condition. Teach them to read and write, and these the condition. Teach them to read and write, and the strong the chattels) would soon forge to themselves legs and run away. Only week before last. a couple (a man and his wife) passed through New York on their way to Canada, with certificates, and take to themselves legs and run away. Hail to the North Star, that be relighten the intervention of the southern States. The enlighten the inter

servitude, but that they themselves are fully aware of the fact.

Our opponents, in attempting to justify slavery from the Bible, in all the passages they quote, whether from the Old Testament or New, in order to give them any force, are under the necessity of taking for granted the very question in dispute. No man doubts that the Old Testament authorized and the New Testament sanctions the relation of master and servant. The question is, did that law authorize the reduction of men to, and the holding of men as chattels, subject absolutely to property contingencies? Were the Jewish servants not merely bond-men, were they chattels? Were they refused to be reckoned among sentient beings, but as things? Before the advoservitude, but that they themselves are fully aware of the tions-he is inventoried as a chattel personal, and class-

In the absence of all careful discrimination, we are often referred with much confidence to Leviticus xxv., 44 to 46. You can read it at your leisure—I will only nontice the points which are relied upon in this controversy. And what does this passage prove? "Why," says the objector, "that God authorized men to buy men." Very well, but that does not prove that when bought they were the chattels personal of those who bought them. Jacob bought this wives, but they were not his chattels. Were I able, I would buy all the slaves of the south to-day, but I would not hold a slave for the world. I would buy them out of chattelship into manhood.

But, says the objector, they bought them to be their bonds of the chattel? Keep the question in view. The English word bondman, when and where the Bible was translated, signified an apprentice; but an apprentice is not a chattel—and if you will go to the original, you will get no help. There is no Hebrew or Greek word there that answers to the English word bond. Both the Hebrew, Ebed, and the Greek, Doulos, simply signify an actor—one who acts or serves—and are often applied to God, to angels, to kings, to prophets, and to men in all conditions; but of the character or rank of the actor it proves nothing. I need not stop to give you instances—the Bible is full of them. You have-no evidence, then, in the word, that the bondman was a chattel.

Objector—But it proves that they (the children of strangers in their midst, and of the heathen round about them whom they should buy) should be a possession an inheritance, for themselves and their children forever. Very and the first the content of the ment of the transferred at pleasure; these never! Crushed they may be for a season, but, as God lives,

indeed, with their regulations in this case, they prove to His laws, with guardian responsibilities as deathless as the reverse. The power of sale is indespensable to property ownership, but the Jew could not sell his bondman. Possession may, for its continuance or relinquishment, of another. Whoever, therefore, takes him from himself

gates wherever he chose, only he must dwell as a stranger. By escaping he failed to become a citizen. Nothing is here said indicating the presence of the chattel objector—But it proves that they were to be their bondmen forever, (i. e.) that their bondage was heredita-

Not so fast, Mr. Objector; your quotation is right, but it strikes me your conclusions are both wrong. That it was hereditary is not even hinted, and before I can believe it was personally interminable, you must blot out death and repeal the law of jubilee, either of which might make the term of personal service very short. Had Moses designed to express what you are endeavoring to wrest from this law, another form of expression had been chosen. Southern legislators have found no difficulty in getting language to express both the personal, hereditary, and enduring chattelship condition of their slaves in no doubtful manner. But look at the passage with an eye unsmitten with the haze of slavery and a strong desire to

they have been stolen from their God, and in which it is but the perpetuation of felony to hold them, proceeds the whole system of slave-law, at which humanity rises up whole system of slave-law, at which humanity rises up in indignation, from which purity turns away in disgust, and upon which insulted justice continually frowns. I will state, sir, some of the legal liabilities of the slaves. Slaves are subject to the absolute power of the owner, or whomsoever he may appoint in his stead, Slaves can bring no suit, make no complaint against their master or any other white person, whatever outrage may have been inflicted upon them; neither can their owner in their behalf, except they be injured as animals for use. Slaves have no legal protection to their marriage rights or of their chastity. Slaves are not allowed the right of witness against any white person, a regulation which effectually nullifies all apparent legal protection. Slaves may be mortgaged, leased, or sold, as the caprice or interest of the owner shall incline, and are liable to promiscuous slaves at auction in case of the background. sales at auction, in case of the bankruptcy or death of of owners. And, sir, if you will review carefully all these terrible legal provisions, you will at once perceive that not one of them can be omitted and the chattel prin-

ciple remain secure. Less tell-concocted provisions have their root in the chattel principle. While it lives they must, they will live—will bod, will blossom, and bring forth their fruit unto death; and when they cease, then is slavery not cured, but dead.

Says Judge Ruffin, of North Carolina, in one of his legal decisions upon the bench, (authority surely good in this case.) "The power of the master must be absolute, to render the submission of the slave perfect. I most freely confess my sense of the harshness of this proposition. I feel it as deeply as any man can, and as a principle of moral right, every person in his retirement must repudiate it. But in the actual condition of things, it

must be so. There is no remedy. They cannot be disunited, without abrogating at once the right of the master, and absolving the slave from his subjection. It constitutes the curse of slavery to both the bond and the free portions of our population, BUT IT IS INHERENT IN THE RE-LATION OF MASTER AND SLAVE,"—Wheeler's Slave Law,

Sir, the curse of American slavery is not found alone in the inhuman practices of slave-holders under the relation, but equally in the inhumaity of all who perpetuate the reance of the chattel principle and the cessation of these

sits. They will, they must, live and die together.

Sir, to reduce a man from the rank of a sentient being to the condition of a chattel, or to hold him thus reduced, involves the crime of man-stealing. The felonious hand that clutches upon immortal beings, that strikes out the image and superscription of God, that labels them as chattels, and that thrusts them or holds them among his merchandize, may indeed do acts less cruel, but an act of heaven-approved kindness it can never do, until, re-

linquishing its grasp upon its victims, it restores them again to God and to themselves.

I trust I have proved, sir, that American slavery, in its essential principle, has no analogy in the law of the Jewish servitude; also, that it is defined by the Bible law of man-stealing; and who, sir, will doubt the conclusion

that it is a sin against God.

In conclusion, sir, I may well inquire, who shall be found pleading for its toleration in the Church of Jesus Christ? Sir, if any man, let him know that his controversy is with Jehovah, who will not suffer his temple to be defiled with impunity.

Rev. J. W. Parker.—Many passages are urged upon

us from the New Testament, as praying the toleration of slavery in the early churches; will brother Colver allow me to call his attention to them and to the objections which are predicated upon them?

Mr. C. With pleasure, but as I have spoken so long.

which are predicated upon them?

Mr. C. With pleasure, but as I have spoken so long,
I shall be pardoned if I dispose of them in a very few

In the first place I have proved, sir, that American slavery is described by the law of man-stealing, and Paul in the New Testament classifies it with particide and other heinous crimes. Of course if it was in the Churches, it was there as Satan came among the sons of God; and surely it meets with no very friendly greeting from the

great Apostle of the Gentiles.

But again,—if you will notice one feature of all the arguments attempted from any passage from either the Old or New Testament, it will show their unsoundness. The or New Testament, it will show their unsoundness. The objector always takes for granted the very question in dispute. viz: that "servant" or the Greek "Doulos" shall he do as some have done who left Georgia, and came to the Eastern States? Shall he take a time of dispute. viz: that "servant" or the Greek "Doulos" means a slave in our sense of the term slave, involving the chattel principle. Now this is sophistical and unfair. It is not enough for him to show that the word with a direct expletive or a qualifying sentence in the context, may be made to mean a slave. He must prove that it means a slave, in that very passage where it is used with manifest approbation, or his objection has no weight.—
This, sir, he can never do. The objector is always compelled either to meet this cardinal point in the argument by unsustained assertion, or to take it for granted and

pass it in silence.
But again,—the word "Doulos" is applied in the New Testament to God—to Christ—to angels—to minis-ters, and to all classes of being and to all capacities of service, in all of which we know that there was at that time a relation of menial servitude indicated by that word. ordained of God, both equitable and kind, and which lack-ed the cardinal principle of American slavery. Now, sir, I hold that by every fair rule of construction, in the absence of positive proof to the contrary, we are bound to suppose that that was the relation intended. It may be safely affirmed that there is not a passage in the New Testament, where the term is used with approbation, and in relation to menial servitude, which will not bear this construction, and that too without doing any violence to the passage. I say again, therefore, that in the absence of positive proof to the contrary, we are bound so to un-derstand them, and not gratuitously put a construction upon them which sets the Bible at war with itself—with the vital principles of the Gospel, and which would fasten upon Christ and his apostles a connivance, at least, at that which common sense and common honesty shrink from pronouncing righteous the world over, and in an at-tempt to justify which, the tongue of even the scoffer fal-

I will not now go into a detailed examination of any particular passages. Should they be called up during this discussion, I shall endeavor to meet them as the occasion may require.

Eld. Colver spoke about three quarters of an hour. In

the course of his remarks, a few statements were made by Eld. C. P. Grosvenor, of Worcester, Mass., respecting the Old Testament use of the words Ebed, pais and doulos, supporting his assertion that these words did not afford the least sanction to Slavery, as now practised in America, and as involving any where the claim to property in man, by reference to several passages of scrip-

Eld. John Dowling, of Providence, R. I. agreed with brother Grosvenor in this view of these words.

Inquiry having been made respecting the intent of the document on "New Tests of fellowship," Mr. Davis said

CYRUS P. GROSVENOR, Editor.

it related in part to the withdrawment of fellowship from

slaveholders by Abolitionists.

Eld. Caldicott, Pastor of the Roxbury Church, Mass., one of the signers, responded to this inquiry with an emphatic No! I did not so understand it.

Here some desultory remarks were made, by several individuals.

Eld. Davis then came forward to the platform, and

Mr. President—I am well aware, sir, of the feelings and views which have been so long entertained by those who hear me. I cannot hope by one effort to change their minds on this subject. But under the circumstances of the case, I cannot go back to the scriptures and examine the argument before us, without making some introductory remarks. I have examined this whole subject. If I have any hope of eternal life—if I know any thing of the glorious theme of the gospel—I feel affectionately in my soul to all who give evidence that they are christians.— I judge your measures to be wrong, and calculated to do I judge your measures to be wrong, and calculated to do immense mischief. But I have received evidence of your houses, and believe that there are christians among you. No matter what may be your course of conduct towards me as a southern christian—that we must all meet at the Judgment Seat of Christ, I can only say I hope you will be able to meet the entere in prace, and without falling interest on years on this subject. to any error on this subject.

With regard to that document to which my name was

signed at Baltimore, I wish to say, that before I signed it I asked this question: is this to be reckoned among the new tests? Yes: said some. But this was contradicted

Now in Georgia we are troubled with new tests on va-Now in Georgia we are troubled with new tests on various questions. Brethren there think these things as necessary there, as some brethren think their tests are necessary here. I believe that the introduction of the test that the southern slaveholder is not eligible to the Lord's table, is a new thing among the Baptists; and it is perhaps imprudent at the present time.

How long have we as Baptists lived under slavery?—The onit of this thing was

The evil of this thing was once going on more extensively here, than it is now at the South. The evil was not confined then to those who now hold slaves. In New confined then to those who now hold slaves. In New England the traffic by which slavery was fastened on the country, was once much more carried on than among southern men. Perhaps you will say there was then a greater reason for carrying it on than there is now. But will brethren look at this question as seen at the South now? I will take the liberty to say that there is not a Southern Christian engaged in the work of seizing a fellow mortal, and bringing him into bondage. It is right to look at this subject just as it is. Look prudently brethren, into this very consideration. We at the South are thrown right under this evil. When a man arrives to age in Georgia, property of this kind falls to him as a legacy. Now we will assume of such a man that he is what Brother Colver wishes him to be. He may endeavor to emancipate—but it is not attainable. You must beor to emancipate—but it is not attainable. You must begin the work somewhere else. The fundamental law of the United States recognizes the institution of Slavery where it exists: and on that law the laws of the several slave states are enacted, and carried out. If we go further back, we shall see that this evil was one of the griev-ances that existed before the Revolution, and that it was

ther back, we shall see that this evil was one of the grevances that existed before the Revolution, and that it was one for which our fathers battled against a foreign power. Then so far as the legislature is concerned, (although I shall not attempt to follow the gentleman's argument in full.) it is incorrect to say that the Georgia laws relating to slavery are against the fundamental law of the land. I will even go further. I have not got the code of Georgia here: but I am ready to establish what I say.

Those you complain against, find themselves bound by law to Slavery. It is the settled policy of the State in which I live. I am born to an inheritance of slaves, by the dispensation of an infinite Providence. Therefore there is no sin in what I could not help. The brother must go to Jehovah, and complain against Him, because I have fallen into the lap of a Southern mother. But suppose I become convinced of the truth of the principles of the gentleman? What must I do? Must I join the measures of the Abolitionists? No man in Georgia can possibly do it. What then? It is said he is guilty, because he remains there. Must he then change the relation? Not so; he cannot do it, unless it be under circumstances widely different from those of thousands and tens of thousands in the Southern States. What then? Shall he do as some have done who left Groggia and came to the Eastern States? Shall he take a time of high prices and sell his slaves? Suppose I were in such a case, should I throw myself on the favor of the Abolition-ists, and leave the degraded and suffering behind me? Not I! I hope I have too much honesty for that. But such cases have occurred, to my certain knowledge. I do not mean to be invidious, and shall not therefore mention names—but I state what I know to be a fact.

What then? Now I ask you to answer this question-

and I appeal to the consciences of my brethren, and to that charity which I trust exists in many Northern bo-soms—what shall the Southern Christian and Southern soms—what shall the Southern Christian and Southern philosopher do? He must call up his character, his benevolence, his mental power, and look at all sides of this subject, if he would direct his course so as to meet his God in peace at the Judgment. Let not the North forget there is a conscience at the South, and that there is honesty too in the Southern conscience.

I will take for a moment the position that Slavery is an evil, in the light in which Northern brethren regard it.—

Yet I must still conclude that these brethren are wrong.
Why? Because their wish is not to emancipate and separate parties, but to create a sudden emancipation, and arate parties, but to create a sudden emangipation, and then leave the parties together. On this point my observation has been practical, and honest, I trust, for more than twenty years. I have sought to be acquitted of guilt, and to enter Heaven when the world shall pass away. I know something of the state of things at the South, from personal knowledge, which brethren who have not lived there cannot know. Change the relation suddenly—leave the parties together—and can you produce at once a forgetfulness of that relation? No. What, then, will follow in the train? A seem which you would duce at once a forgetfulness of that relation? No. when, then, will follow in the train? A scene which you would weep to behold. That point is to be looked at and examined. If an operation is necessary, that kind of operation must be carried out which will bring good to all sides. I quarrel not with you for your sympathies. But sides. I quarrel not with you for your sympathies. But I want you to remember to have sympathy for your own

The usual hour of adjournment having arrived, Eld. Caldicott, of Mass., rose and said that he hoped the Convention would now adjourn so as to accommodate Brother Davis, as much as possible in the continuation of his

remarks.

Eld. Davis said he trusted he was among brethren, and hoped that they would afford him ample opportunity to express his views—especially on the Bible question.

The Convention were unanimous in their willingness to hear Eld. Davis, and several prominent brethren remarked that all were willing to hear all he had to say.

Whereupon the Convention adjourned to 1-2 past 2 P. M., with prayer by Eld. Turnbull.

[To be continued.]

The Mendian Mission. The Boston correspondent of the New York Ob-

"THE AMISTAD CAPTIVES.—Dr. Anderson men tioned in this connexion, that some had expresse much anxiety to have a mission established in Mendi, which these captives mention as their native country. At present, however, we have not the information concerning Mendi, which is requisite in order to decide the question judiciously. neither its situation, its extent, the na we know bettee the ture of the country, the route by which it must be reached, its population, or the character of its inhabitants. If, as appears at present most probable, habitants. It, as appears at present most producted it lies inland and the northern part of Liberia, and must be reached through the former colony, it properly belongs to some of the English missionary societies, and the Board could not establish a mission without a discourteous interference with perations. The question must remain un-d, till the facts are better understood. Dr. there, without their operations. The quite their operations. The quite their operations are their operations are their operations are their operations. Anderson did Nor say, as he might have done with truth, that if these men are carried about the country as shows, as they have been in one or two instances, they will be thoroughly spoiled for all mispurposes, so that the necessity of being en-ared with them will be reason enough for not

We have a few remarks to make on this ex-tract. In the first place, J. T., (Rev Joseph Tracy,) should not have spoken of these interesting exhibitions as "shows," as it does not evince a very ami able temper, nor give a correct impression of the meetings. The meetings were calculated to remeetings. The meetings were calculated to re-move prejudice—awaken sympathy—excite prayer, and stimulate Christian enterprise. It was no part of the design to show off these Mendians for the purpose of indulging mere curiosity. Those who attended the examinations or exhibitions did not have such an impression, and it is carping to insin-

And then, as to the remarks made by Dr. An-And then, as to the remarks made by Dr. Anderson, the information given him. is probably correct, that the native country of the Mendians is somewhat north of Liberia. It is supposed to be nearly due east of the mouth of the river Gallinns—distant from one to three hundred miles. He seems to speak as if the way was open for the A. B. C. F. M. to send missionaries to accompany these Mendians to their native land, and there establishing a missionary station. But the committee tablishing a missionary station. But the commit tablishing a missionary station. But the committee will feel bound to decline putting these Afrieans, liberated from slavery, under the patronage
or-control of that Board, or any other Society which
is composed in part of slaveholders, or which courts
the contributions of slaveholders, for it would be
contrary to the views and feelings of a large majority of the benevolent donors to the Amistad fund,
and to the principles of the abolitionists in this land, through whose liberality and efforts under God these Mendian captives have been defended

So long as the American Board solicits or receives contributions from slaveholders, to them known to be such, as they have done from the be-ginning, and now do, abolitionists will very reluctantly, if at all, put their donations into their treas-At least, it is an insuperable objection a gainst-these liberated Africans being put under their control. Abolitionists generally, and among them Rev. Dr. Hawes, of Connecticut, an old and influential member of the A.B. C. F. M., believed that "THE WAGES OF UNRIGHTEOUSNESS OUGHT NOT TO BE USED TO PROPAGATE THE GOSPEL AMONG THE HEATHEN. The A. B. C. F. M. receives the donations of slaveholders without objection, rebuke or protest; it sends its secretaries and agents to blaveholding community. slaveholding communities to solicit contributions; it therefore recognizes slaveholders to be Christians in fellowship; it virtually declares that they are persons whose robberies for burnt offerings, instead of being hated by the righteous Lord of all are acceptable to Him; and by its correspondence and intercourse with alaveholders who profess religion, intercourse with staveholders who profess religion, it virtually acknowledges them to be "in good and regular standing" as members of the church of Christ, and their offerings and persons acceptable to the Great Head of the church. That the Board cannot do this for goin is manifest, because the donations from slaveholding communities are inconsiderable, and the Board loses, we learn, more far more—every year than it would obtain by a different course. While it receives a few hundreds of dollars from slaveholders, it loses thousands because conscientious abolitionists withhold their cause conscientious abolitionis's without their contributions. Why, then, does the Board thus act? Because, it says, the attempt to apply the principles of the Bible in this case, would be attended with practical difficulties so numerous and great, as to render it inexpedient for the Board to take any order

on the subject.

The principle appears to be plain enough. What it is morally wrong to acquire and give, it must be wrong to receive. "The receiver is as bad as the Even the Jewish Sanhedrim refused to put the price of blood into their treasury. Sha Christian Society be as circumspect and the Shall a Christian Society be as circumspectant were the as is required by the common law, or as were the murderers of the Redeemer? The application of murderers of the Redeemer? The application of the principle, in our view, is equally simple. If the Board should publish that "the wages of un-righteousness ought not to be used to propagate the gospel among the heathen," they did not wish to receive such donations, and would not send collectreceive such donations, and would not be ing agents into slaveholding communities, the ing agents into slaveholding communities. They could "practical difficulties" would cease. They could then receive from persons not known by the officer of the Board to be slaveholders, what was offered without asking any questions, because their testi-mony would have been borne against the system of slavery, and they could have a right to suppose that the wages of unrighteousness were not offered

We grieve that an association so respectablenetuding men of such great worth, piety and in-fluence—should take the course it does on a subject of this magnitude, and neglect to discountenance, in the way proposed, a system of unparalleled iniquity, which finds shelter in the churches of this
land. To the course recommended it must come
at length, or the feelings of the missionaries will
be alienated—the confidence of the living piety of
the land be avishheld—and, we fear—the displeasnee of God be manifested.

S. A. nze of God be munifested.

CONSTANTINOPLE .- Mr. Van Lennep, of the station at Smyrna, having gone up to Constantinople to enjoy for a while the superior advantages afford-ed there for acquiring a knowledge of the Turkish language, writes from that city 23d March— We have much to encourage us in the great work in which we are engaged. New cases of conver-

sion among Armenians are of no rare occurrence, It does one's heart good to see those excellent men burning with love towards one another and appa-rently wholly devoted to the salvation of their countrymen. As soon as they learn that you are a Christian, they grasp you by the hand, they gaze at you as they would at an angel and connot endure it, that there is no language by which they

can make known to you their sentiments. I have met with encouragement also among the Greeks. An expository exercise is held in Mr. Goodell's house for a few who have shown great interest in it, and have invited their friends to come in. Among them I have met with some, who were unknown to the brethren here, who manifest, to say the least, a very enlightened state of mind. On the 21st of March Mr. Hamlin writes that

his newly opened seminary had nine pupils and two or three more were expected soon to join it, and nine other Armenians had applied for admission, besides six Greeks. He remarks that freedom and boldness had increased wonderfully among the people within a short period, favored by the downtall of the bankers, and the measures of government for promoting education, by which the same of the promoting education, by which the same of the promoting education of the same of th his newly opened seminary had nine pupils and promoting education, by which the se subject communities, Greeks, Arme-

nians, and papists, may be sent to the Turkish government school at Galata Serai, on the same erms as Turkish youth, and with the assurance that their religion shall not be interfered with. -This has been proclaimed in the churches of the

christian sects.

Mr. Hamlin also writes—
A bishop, formerly of Trebizond, now without a diocese, a few days since preached a sermon in a village just above us, in which he openly and plainly attacked the worship of the virgin Mary and the saints, and the placing hope in them as mediators; assuring the people that there is but one mediator, Jesus Christ, and that all are deceiv-

ed who trust in any other. A priest, one of our evangelical friends, told me that the people won-

lered at the words that proceeded out of his mouth, SANDWICH ISLANDS .- Mr. Smith, having charge over the second missionary church in Honolulu, states in a letter dated 7th December, 1840, that he members of his church and congretation have in three years, contributed to public and benevolent objects, in money, labor, produce, or other property, not less than \$3,250: and when recently it was tated to his church that a native laborer was want d to go and assist the mission to the Indians on he Columbia river, no less than six active and enterprising native men arose and volunteered to co. From these the most promising one was se-ected, and he and his wife were to embark the first pportunity. The church were to take a contribu-

WEST AFRICA -The report of the mission at Cape Palmas, under date of December 30th, states hat the attendance on public worship at the Fishown station was large and increasing, and much nterest was manifested in it. Three out stations nterest was manifested in it. Three out stations were occupied by the missionaries and their essisance; it was believed that the labors there were anis; it was believed that the labors there were highly useful. At one of them the people had made very bold and unprecedented advances towards reeing themselves from the power and cruelty of their native doctors or priests. The cause of education appears to be becoming more popular.— About 125 pupils are now under the instruction of

on to aid in preparing their out-fit.

The printing executed at the mission-press durng the year embraces sixteen books and tracts, of which 25,000 copies have been printed, amounting n all to 1,028,800 pages, all in the Grebo language, except two in the Bassa, and three in the English

CHOCTAWS .- In a letter from Wheelock, bearing ate May 3d, Mr. Wright says-

At no former time since we came to this country have we had so many indications of the Lord's presence with us as at the present. During the year that intervened between the meeting of our presby-tery in the spring of 1840, and its meeting in the spring of 1841, eighty-five persons were added to our churches by profession; including thirteen to that at Wheelock, and there are now at this station a number of cases of deep seriousness. The attendance on the means of grace is better than at any former period. We are hoping to witness a glorious revival of religion. I hope the poor Indians will have a remembrance in the prayers of Christians.—Missionary Herald.

MR. EDITOR-

The following resolutions were passed at the last meeting of the Alabama Baptist Associa-

fully convinced that slavery is in perfect accordance with its holy dictates, and that the condemnation of it, either in principle or practice entered not into the instructions of Christ, and his apostles. Therefore, in the act of holding slaves, we sin not—and by consequence deserve not the sentence pronounced against us.

2. That we consider that those, who are en-

gaged in the cause of abolition, are engaged in unholy cause-in one which is condemned the Bible, and wholly unauthorized by the essed Savior.

3. That we unitedly determine to resist all interference of Northerners in our domestic re-lations; and we advise them to 'mind their own business,' study to be quiet, and no more en-deavor to sow discord among brethren.''

Zion's Watchman This is a fair specimen of the religion of slaveholders. I wonder if the good minister who ried to shoot his slaves, drafted the above resoutions. I admire such plain, honest avowal of sentiments-and hope the slave party at the North will follow their example, tell us how their Bibles read, hand out their colors, and meet the question like men. Why call slavery a sin, and hen hug it to your bosoms? Is sin your bosom ompanion? How much more honorable to rise above northern superstition at once, and boldly declare that slavery, even southern slavery with all its pollution, cruelty and blood, is in perfect accordance with the holy doctrines of our Bible, as you understand them. Come brethree up to the mark, and let us for once fairly look

each other in the face.

I think the excellent John Newton, who was once a slaveholder, tells that he attempted at a certain time to light his candle, but all in vain. At last he found that the extinguisher was on the candle. Slavery is a wonderful extinguisher. And when men read their Bibles, with this extinguisher on their hearts and souls, it is no

wonder, if they expect light for darkness, and darkness for light; "call good evil and evil "He that doeth evil hateth the light, ecause his deeds are evil."

What should we say, if a company of Blacklegs should resolve that they had read their Bi-ble, and were fully satisfied that gambling was in perfect accordance with its holy dictates, and that the condemnation of gambling never entered into the instructions of Christ and his Apos tles; that it is no sin, that they mean to persist in their gambling, and that northerners have no business to meddle with their institution, or to sow discord among such brethren?

Well, how will our northern Baptists meet the pointed rebuke of their slaveholding brethren? At the North the Freewill Baptists have come up to the work like men; and the Calvinistic Bap-tists are moving on in the right way. Will they quail before these southern drivers, give up their abolition, and learn from slavery how to read their Bibles? We think they will not, but we shall see. KIAH BAYLEY.

From the Voice of Freedon.

Heavy Rain. On Thursday night a very heavy shower of rain fell in this vicinity, causing a sudden rise of the streams. We shall not be surprised to learn that considerable damage has been done furthe Berlin, rose with great ra-Dog river, in pidity and is still (Friday noon) quite high.— We learn that all the bridges on Jones' Brook in Berlin, are swept off, together with a valuable saw-mill belonging to Mr. Orrin Clark; and we regret to add that Mr. Ebenezer Eastman, a man well known in this neighborhood, aged about 40, was carried off with the mil not as yet, been found. He has left a large family deeply agonized by this event. Mr. Clark was with Eastman in the mill just before it went

off, but providentially escaped. P. S. The body is found.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 7, 1841.

Agencies

Inquiry having been made of us whether a certain the Reflector, we wish it to be distinctly understood and always remembered that no appointment of a travelling agent for us extends beyond the Com-

by a stranger to subscribe or pay for the Reflector, To the Editor of the Christian Watchman,will be careful to assure themselves of the good authority of the professed agent. No honest man will feel hurt by being requested to show his authority, and a dishonest man ought to be treated as a ward under the guardianship of the community.

In these remarks, we have, of course, no reference to local agents who are known by their neighbors. We wish, indeed, every one of our subscribers to consider himself a local agent, and we have cause of gravitude to many such for the kind services they have so freely and generously rendered the Board of publication.

The Foreign Mission Board and the Churches. From the introduction of the following article which we copy from the Christian. Watchman of July 2, it seems that some "one of the Baptist Churches in this commonwealth" has presented to the Fereign Mission Board "inquiries" concerning very important subject. From what church these inquiries" emanated we are not informed; and here is in the entire article so much obscurity that the reader need not accuse himself of any peculiar obtuseness of the perceptive faculties, if he should hance to regard it rather as a mystery than an explanation. Inasmuch as it was intended to cover he whole ground and so "render further corresondence unnecessary," it should, we think, have inquiry.

"Sept. 7, 1840. Voted, That the Treasurer or "Sept. 7, 1840. Voted to spend the coming iven a "full and frank reply to the inquiries," as indeed, professes to have done ;-but it contains reply at all to the question which was, probably, he one essential, viz. "3. Was the cause of slaery, or the state of feeling in the churches on that ubject in the non-slaveholding states, one of the subects to be introduced by him?"

True, the article says-" Your third inquiry i eplied to in the negative, except" as "the Address f Nov. 2." disclaims. &c. : but evasion is not a "full and frank reply :" and that this apswer is an evasion of the very point at issue, every one acquainttion of the treasury, and the necessity for greatly
ed with the facts must at once perceive. The letter of the Georgia "Committee," of "January 7, 1841," is mentioned, but not a word is said of the ontents of that letter. Some time ago, it was bolddenied in the Watchman by one who professed know, that any such letter, containing any deands on the Board, had ever been received by the Board. Now, a mystery will hang over the whole of the article, so long as that letter is suppressed .-We ask, therefore, for the publication of that letter ntire, not in the form of a brief extract.

Then, what discussions took place in the Board when that letter was, as we are told, " read, &c. ?" Was not "Bro. Heman Lincoln" "the treasurer" present to hear that discussion, and even to take art in it? Did he not then understand the nature of the commission he there received to relate strongly and mainly to the question of continuing
Abolitionists on the Board? Was not this the vey question conversed upon and, indeed, for the adsment of which he was about to go to the South for the express purpose of "a personal interview?" And was that personal interview, after all, to covnothing more than had been covered in "the Address of Nov. 2? Was it merely to reiterate with his voice the disclaimer of that Address, that he dead of Winter?

e was to take and did take that long journey, in Again, when he had reached Georgia and was olding the " personal interview" with slaveholdrs, was nothing said on the question of excluding Abolitionists from the Board? As he went in the capacity of the Board's agent, the Board is responible for his acts on this subject. If there was mething said, what was it, and what assurances did he give the South? Let the facts that, while he was on his way thither, the South assured the principles and doings of the Board, a statement of Board that they wanted no "personal interview," which had been made in the Address, and was in but that they must have more than the disclaimer of Having given this full and frank reply to your terview," the tone of the South was changed, that a Caucus of slaveholders and " moderate" Northern brethren announced to be held at Baltimore, was spiritedly urged at the South;—that, in due time, such Caucus was held and such measures than sufficient to fill our hearts and our hands, and were there matured as rendered the usual nominating committee in the Triennial Convention unnec-painfully felt by us and earnestly deprecated. This was the burden of our address of November 2, pub-lished in the December Magazine; which stated the Board was prepared and printed and distributed the management of our official trust, and asserted our design and encleavor to restrict our attention to the objects for which that trust had been confidently that it was agreed in the Caucus, that the question of continuing to co-operate with the North was to form the exclusion or retention of the Abolitionists, the Caucus adjourning with this understanding that it should re-assemble after the choice of the Board, in case the Abolitionists should not be excluded;—that a document against "new tests" that the management of our official trust, and asserted our design and encleavor to restrict our attention of the design and encleavor to restrict our attention to the objects for which that trust had been confidence, and our design and encleavor to restrict our attention to the objects for which that trust had been confidence, and our design and encleavor to restrict our attention to the objects for which that trust had been confidence, and our design and encleavor to restrict our attention to the objects for which that trust had been confidence, and our design and encleavor to restrict our attention to the objects for which that trust had been confidence, or of that as sertion, it was aboped would be unnecessary. They have not been controverted by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot be invalidated by acts of our own; they cannot mong the members of the Convention, leaving off excluded ;-that a document against "new tests" was got up in the Caucus and was signed by the initiated and a few others, (some of the latter having since declared that they did not understand the nature and intent of it when they signed it,) and was withheld from even the reading of the Ultra Abolition members of the Convention, though they requested permission to see what it was;-that following extracts are taken, when we penned the since the Convention, no Southern Caucus has remarks introductory to the foregoing official of the been held, but a manifesto issued by the leaders Board. They may come as appropriately, however, that "all is well" now ;-that the exclusion of the in this place as though they had been interwoven Abolitionists has not called forth the expression of in those remarks, as they might have been with even so much as a regret from the present acting some effect. They are taken from the Biblical Board or any of its members ;- and that a slave. Recorder, are editorial, and are neaded, THE ADholder, Elder Jonathan Davis, of Georgia, has been JUSTMENT. cordially admitted to Boston pulpits:-let these we ourselves have purposely abstained from remark until now, in order that, the different and opmark until now, in order that, the dif

We now present our readers with the article or of from the Watchman, which will be seen to be offi-

action of every Baptist church, not "in this commonwealth" only, but throughout the land. It professes to be an answer in advance, to all " inquiries" on the same subject, which any church may be disposed to prefer to the Board.

'Let us, therefore, respectfully request that some brethren (and this right belongs to any) in our churches, will, without delay, lay this official "redividual is now authorized to act as an agent for ply" of the Board before the Churches to which hey belong. Ministers may, in some cases not think this duty belongs to them, and we hope, the lay brethren will take it up and obtain a fair, explicit and full expression of the opinion of their We, also, request that persons who are requested churches, whether the "reply" is satisfactory.

> SIR,-The communication below is in reply to equiries of a committee of one of the Ba thers beside that church are interested in the su ject to which it relates, and its publication may render further correspondence concerning it unnec-essary, you are respectfully requested to give it an insertion in your columns.

Bapt. Miss. Rooms, June 29.

DEAR BRETHREN. - In your communication of the

16th inst., we find the following questions:—
"I. Was bro. H. Lincoln officially appointed by the Board of the Foreign Miss. Society as a delegate to the southern churches? If so, what was the object of his mission?

the object of his mission?

"2. Did he receive instructions on any subject or subjects to be introduced by him?

"3. Was the cause of slavery, or the state of feeling in the churches on that subject in the nonslaveholding States, one of the subjects to be in-troduced by him? If so, what were the instruc-tions given him by you on that subject?"

And you assure us that by answering these ques-tions, at our earliest convenience, with such obly the church of which [you] are members, and all ho feel an interest in the cause of missions To the first of these inquiries—respecting the ap-ointment of bro. Lincoln to visit the southern hurches, and its object—the following extracts

churches, and its object—the following extracts from the Records of the Board will give the answer.

Home Secretary be requested to spend the coming winter in the southern States, for the purpose of oting a missionary spirit, and collecting funds Dec. 28. The Treasurer made some remarks

upon the state of the finances, whereupon it was "Resolved, That in view of the impoverished state of our funds, and the inadequacy of the present rate of receipts for the due support of our mis sions, the Treasurer be requested to visit the prin-cipal churches on the sea-board as extensively as their respected ministers and members the condi-

A copy of this last resolution was put into the hands of the Treasurer, at the time of his departure for the south, and constituted the entire tions" of the Board relative to the object of his ap-

ointment.
A few days previous to br. Lincoln's departure, letter was received from the Executive C tee of the Baptist Convention of the State of Geor-zia, dated January 7, 1841, in reference to the ed-dress of the Board, adopted Nov. 2; which letter dress of the Board, adopted Nov. 2; which letter was laid before the Board at its meeting, January 21. And it being apparent that some portions of the Address has been misapprehended by the Ex-ecutive Committee, we requested br. Lincoln, who was then present, to seek an opportunity during his contemplated tour to make such explanations to the committee relative thereto, as the case reto the committee relative thereto, as the case required. A copy of a letter addressed on the following day to the Executive Committee, was also communicated to br. Lincoln, that he might have a written statement of the service which the Board expected him to do in relation to this subject. The following extracts from the same is all that pertains to the point in question.

"Your letter of the 7th inst. was read," &c.—

"The result was a strong conviction of the desira-bleness of a personal interview with the Commit-tee, and as arrangements had been made for our highly esteemed Treasurer to visit the South this winter, he was requested to make to you such ex-planations of the principles and doings of the Board, s the case may require."

No subsequent communication was made by us

to the Treasurer till his return, and no instruction were given, except as contained in the extracts

quoted.

or third inquiry, respecting the introduction Your third inquiry, respecting the introduction of other topics than those above mentioned, is of course replied to in the negative, except in the sense in which they are introduced in the Address of November 2, i. e. in disclaiming all concern with any subject or interest not confided to the Board by the General Convention. The explanations of the sense supposed to be requisite were explanations of the

Having given this full and frank reply to your he indulged in expressing our regret that it should have seemed to you important to call our attention to them. If any one desire more than another has actuated us, it has uniformthe management of our official trust, and asserted

With Christian regards,
By order, and on behalf of the Board,
By Foreign Sec' S. PECK, Foreign Sec'ry. Baptist Missionary Rooms, Boston, June 28, 1841.

Addenda. We had not seen the article from which the

We ourselves have purposely abstained from re-

the principles on which this compact i from the Watchman, which will be seen to be offi-cial and, of course, worthy of the consideration and fied by the formal announcement of our Southern

delegation, we are entirely willing that its efficacy gest to the South that they should not too south

we give it as our opinion, that, under the exist-ing circumstances of the case, our Southern breth-rea should no longer withhold their contributions

om the treasuries of our general institutions.

Having said this much in favor of existing arngements, we must now claim our usual liberty

speech, &c. It will no doubt be borne in mind, that the difficulties of the South were two: 1. They were unmild, we are aware, but still there is a meaning in
willingto sit in council with certain abolitionists; not
it which must hang like a millstone on the need of on account of their opinions, but on account of their doings. The latter had virtually expelled the South from their pulpits, their communion tables, and their fellowship, &c.

2. The other difficulty of the South was what grew out of the course adopted by the North, generally, in reference to the conduct of the party above referred to. Instead of uttering a public and decided expression of their disapprobation of the aforesaid course of the abolitionisis, many of whom were officers and members of our national societies, re-affirmed with increased emphasis at the same course and the same course whell the next week after the Religional our acting Boards declared their december wersary held the next week after the Baltimere de-maintian neutral ground; and, with very few ex-ceptions, or unofficial brethren evinced by their silence a similar determination. This was thought principle has been adopted—the same principle at by many at the South to be a just ground of dissat-

of, in the late transaction at Baltimore.

The latter difficulty has, to a very considerable extent, been met, by the document published in a late Recorder, entitled, 'Preamble and Resolution on tests of Church Fellwship,' And although we should have liked the document better, had it been more direct and explicit in relation to the conduct specially referred to, still, for one, we are disposed to be satisfied with it; and we will add, had it been formished when something of the kind was first f. in the late transaction at Baltimore. furnished when something of the kind was first called for, it would have come with a better grace and would have saved the denomination much sulicitude and distraction. An uninterested observer would perhaps be puzzled to see with what sort of consistency those are called 'ultraists,' at the South, who maintained only what is here fully coneded, and who respectfully demanded what is here freely rendered. There may be some, too, who will find it difficult to see how these concessions, on the part of sundry of our Northern brethren, are to be reconciled with their previous determination, as article. officially announced, to express no opinion in the

The former difficulty also has been met, though ve fear in a way calculated to promise but little

Had the abolitionists been set aside on accoun f their schismatical conduct—the only ground on which we ever considered them amenable to the Convention, they would have been left without a plea; but as it seems that they have been set aside, not as schismatics, but as ultraists; not for what they had done, but solely for what they had believe d and taught, we think that an important principle violated, and that the expelled abolitionists have just ground for complaint. They say that they have been proscribed for conscience' sake; and, if the case be as has been stated, and, so far is we have seen, without contradiction, we think it will be very difficult to gainsay their position.

3. Another thing connected with this matter

3. Another thing connected with this matter will perhaps be thought objectionable by some. The election seems to have been the result of a compromise proposed by leading brethren at the North, and concurred in by leading brethren at the North, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South, and concurred in by leading brethren at the South is south to south the south that the south the south the south the south the south that the south the south that t The election seems to have been the result of a compromise proposed by leading brethren at the North, and concurred in by leading brethren at the North, and concurred in by leading brethren at the South, in which it was stipulated beforehand that, for a certain consideration, no matter what that consideration was, the abolitionists, with one exception, should be voted out of office. Now, had this election been what we at first supposed it to be, a perfectly free and unencumbered ballot, the case would probably have been viewed in a different light. As it is, we think the abolitionists have just ground of complaint. It is perhaps due to ourselves to state here, that this plan was submitted to us several months ago and any untolled with an election conducted on such principles. We thought that every thing having the aspect of intrigue, should be left for politicians and men of the world, and that Christians should be governed by a policy of allogether a different kind.

After all, the main difficulty seems to us to be in a great degree unprovided for. The merely nominal connection of certain persons with the Board, who but rarely attended its meetings, and who, it was never supposed, had any untoward influence in its proceedings, could give the South but little inconvenience or uneasiness. The difficulty was severed by the manitest inconsistency of delegates sitting together, and professing to co-operate as christian brethren, in the meetings of our various benevolent institutions, while it was understood that one party had been denounced and virtually excommunicated by the other. This was the difficulty remains pretty much now, as it was before. From the first notice we received on the subject, giving information of the withdrawn entirely from the Convention was organized. Indeed it is difficulty in the institutions, while it was before. From the first notice we received on the subject, giving information of the withdrawn entirely from the Convention was organized. Indeed it is difficulty as a convention of the

been at an end. This, however, from subsequent intelligence, does not seem to be the case. And thence, as before said, the difficulty seems to be about as great now as at first. In future, either the

that something good may result. Since the meet-ings in Baltimore, the abolitionists have evidently lowered their tone. We hear not a word of denun-ciation nor of non-fellowship. Even their presses re much milder than they have been wont to be. It may be that they have seen their error, as it respects their new test theory at least, and are about to throw it aside. If this be so, we will avail ourelves of the present occasion to say, that the existing breach may be easily healed. Let the new test doctrise be set aside, and we shall be as free to co-operate with these brethren, on christian principles, as we have ever been. But if the new

to expel their Northern brethren. "This plan," says the Biblical Recorder, "was submitted to us several months ago." So we are now seen to have been right in stating, as we did last winter, that such plotting ("intrigue") was then going on between the North and the South. The terms were "proposed by leading brethren at the North." How long any freeman of the North will consent to be led by men who lead them thus, will appear, we believe sooner than may please the leaders, by a prompt assertion of the right of every man to lead himself in the pathway of something besides "intrigue."

There is one piece of news communicated in the Your affectionate brother.

Was clear. I had supposed the services would have settled every thing, and coafers I was a tirst not disposed to allow the inquiries which were put to us. As, however, ther were prefaced with assurances of strong desires for peace, we have now a clear sky," and the exclamation seemed to find an echo in every learn. But I regretted to find that when the result of the election was known, one or two of the aboliticalism raised the cry of persecution, simply because the Convention did not vote as shey wished. I think they even cannot aeriously continue in this opinion. The public, at any rate, will rebute them if they venture to make the charge any where so this side of the Atlantic.

Your affectionate Protect.

xtracts, which had not reached us before; viz. that "since the meeting in Baltimore, the Abolitionists have evidently lowered their tone," &c.
But, in our "lowered tone," we would mildly sug-

lay this flattering unction to their soul." precisely correct to say that " not a word" has been said "of non-fellowship?" "Denunciation" we never used, except of sin, and the sin of slavehold. ing we have all along tried to denounce and to now denounce as second to no other perpetrated by beings having the human form. This language mild, we are aware, but still there is a meaning is the slaveholder, at the judgment, if not penitest before his arraignment there. And then, of " sonfellowship." Has a word been dropped by a single The other difficulty of the South was what Baptist Abolitionist, from which it could be inferred versary held the next week after the Bali withdrawing ourselves from every brother that slaction, &c.

It now becomes a matter of some moment to enlution with the slave-holder, by sitting with him at the
puire how these two difficulties have been disposed walketh disorderly. Sooner than recognize fellowsupper of Him who came to proclaim liberty to the captives, thousands of Baptists would go to the martyr's glorious death, and among these are agmerous postors of our churches. If any slave-holders have recently been admitted either to the Lord's Supper or to the Pulpit, in New England, it has not been done by an Abolitionist, weither will is ever be.

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Further, the Northern churches are on the way to still higher ground, and will not much longer tolerate the gross absurdity of mingling their money with " the price of blood," in promoting any of the causes of general benevolence.

With these few thoughts, thus calmly expressed we leave the slave-holder and his abetters to their free and calm reflections on the whole of this long

Eld. Richard Fuller's New Light.

There is in the following article so much of that which we cannot understand that we submit it, without remark to our readers, in the hope that some of them will be able to give us the interpreta

We wish, however, to propose two questions to wo brethren. 1. What did Elder Galusha tell Eld. Fuller he

as willing to do? 2. What did Eld. Hague mean, when he exclain ed-" Now we have a clear sky !"

From the Biblical Recorder

BEAUFORT, June 1, 1841.

about as great now as at first. In future, either the agitators must stay away from our general meetings, or the Southern delegates must, or there must be a meeting and co-operating, if such be possible, by parties, one of which is holding a sentence of excommunication over the heads of the other!

There is one aspect, however, which this subject presents, from which we have been induced to hope Beaufort Church had no representative in the Asset of the Meeting of the ciation, and the only information I received, was at to my being one of the delegates.

Had the Minutes been published, and the information in the

Had the Minutes been published, and the information they give, been communicated before my going to Baltimore, I should still have gone and acted as I did. But I would then, in cander as frankness, have certainly mentioned the resolutes—at the same time protesting against its being viewed as conveying instructions to me, and deapting the right of any body to bind my conscience by instructions.

While writing, let me say that pope if the parent leave given an exact account of the parent leave given and the given leave given leave given and the given leave given and the given leave given and the given leave given leave given and given leave g

pers have given an exact account of the proceedings on Friday morning.

The reason of my putting the question to the

principles, as we have ever been. But it to be seen test principle be maintained, we must confess our inability to see, notwithstanding all that has been done and said, how the expeller and expelled can harmoniously work together in the same cause and the same institutions.

On the rather odd statements of the N. Carolina Biblical Recorder we have but a few remarks to offer. They show clearly in what light "the adjustment" is regarded at the south and go to sustain us in every thing we have said of the secret caucussing and unworthy plotting the (Recorder justly calls it "intrigue") by which Northera men contrived to expel their Northern brethren. "This plan," says the Biblical Recorder, "was submitted to us as at first not disposed to allow the inquiries which were not to us. As, bowerer, they were not to us.

N. B. On looking at the Minutes, I find the

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Wonderful Preservation.

lightning struck the Baptist Meeting house in this think. town, in the basement of which, (the lecture room) were assembled for improvement in singing, pre-paratory to the Juvenile Temperance celebration with Mr. R. D. Dunbar instructing them.

The lightning passed down the stove-pipe to the leture-room, where it was diffused among the chil- Bible. It would be very useful to the slaveholder dren, more or less affecting nine or ten of them, if he could have the word "servant" exchanged for but killing no one. About twenty were prostrated

The kind providence of God was strikingly and wonderfully manifest in the preservation of so many lives, when so exposed to imminent peril; and, we hope, that our young friends, among whom were two of our own children, will sacredly devote the lives which He has preserved to his holy ser-

the time of this occurrence no rain was falling sort of fish will bite at this golden hook? in the immediate vicinity of the house, the cloud having passed over and was shedding its waters at some distance to the East.

Another stroke fell on the Engine car-house at about twelve o'clock the following night, without doing essential damage.

4th of July Celebration.

Last Saturday was a day which will be remem-bered as an era in the history of our country, as be-ing, probably, the first, celebration of our National

In this town, at 8 o'clock A. M. the children adsembled under their respective teachers at the Thomas at School-House, with banners for each district, bearing appropriate mottos. The procession which numbered about 1200 children under 15 years of age, marched the whole length of main st. thus giving the various rum taverns in this town, an opportunity to witness the procession of the "Cold Water Army," indicating to them their speedy downfall. On their arrival at the Grove in the read of the hospital, the services commenced with prayer from Rev. S. B. Swaim of this town. Short addresses were then delivered by the several clergymen in town, Dr. Jewett and others; after which they proceeded to the tables of refreshment, where they were bountifully provided for by the generosision.

Authorate to do the spirit of our blessed Master, for the accomplishment of the holy work of emancipation.

Resolved, That the reception which the solemn and affectionate appeals of the Executive Committee of the American Baptist Anti-Slavery Convention have met at the South, is a cause of gratitude to God, and a pawerful atimulant for us to prosecute with redoubled diligence all appropriate efforts to persuade our brethren to complishment of the holy work of emancipation.

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provided for the children.

The procession, preceded by about 1500 ladies, moved under the direction of Capt. L. Poole as Chief Marshal, through Main st. passing the tain said Declaration, inviolably. The following Hymn, by Geo. Russell, was then sung with fine effect by the assembled multitude.

Sound high his praise abroad, Jehovah's name record. His triumphs sing! Lo! his life-giving word, Both continents have stirred: King Alcohol hath heard

Columbia first arose, Moved by those deadly woes, Intemp'rance spread: She led the glorious van— And by the simple plan Of Abstinence, began
To raise her dead.

His death-knell ring.

Next England caught the flame, She to the rescue came, Her sons to save : Nobly she followed on, And well her work has done, Yes! Victory shall be won. Truth's banner wave!

The Islands of the sea, Roused from their lethargy,

The standard raise— Death to the giant king, Through all their vallies ring, While joyfully they sing
Their hymns of praise.

Brave Ireland comes at length, In all her mighty strength, To doom her foe-Yes! Alcohol must die,
'Tis registered on high, By faith we now descry

His overthrow. To-day-to-day-we meet-And here we consecrate Ourselves anew: Truce to the foe there's none, Till we our work have done-Till earth no longer groan,

Let us prove true.

"Resolved, that the State Convention be request- The Divine blessing was then invoked, by Rev. and the funds sent by this Association, until the Trennial Convention shall publish their repulation of the whole spirit and conduct of Baptist

After the cornered had been refreshed the

After the corporeal had been refreshed, the Band executed some excellent pieces of music, after Yet in the corresponding letter, the Association, after recommending moderation as to the abolition-ists, say, "But let us, in the meantime not forget the heathen. Let us feel that our contributions must go out to them. If northern enthusiasts have proscribed us let us not follow their example and proscribe the heathen. But in the might of christian magnanimity send our contributions to them, of the Association has in fact, retained the funds itself. Now, I submit to you, and through you to my brethren of the Association, whom I most sincerely respect and love, whether this be not an unsurantable stretch of power. The Association is the Agent of the churches, and when they send funds, has no sort of right to stop them. I do beging the first of pecuniary resources, and the churches have sent their contributions, and I humbly hope they will got be withheld longer.

Yours, &c.

R. F."

Band executed some excellent pieces of music, after which, the President of the day, Hon. Ira M. Barton, delivered a short address, tendering to the auditence the congratulations suitable to the occasion. Several thrilling speeches were then delivered by several gentlemen, providentially present; among whom were Rev. Mr. Horton, of Lowell, Stevers, of Boston, Dr. Jewett, Rev. Mr. Wise, of Ipswich, Bridge, of Plymouth, Rev. Mr Scudder, Dr. Woodward, and Hon. Abijah Bigelow, of Worcester, and others. Mr. Hawkins arrived a short time by several gentlemen, providentially present; among whom were Rev. Mr. Horton, of Lowell, Stevers, of Boston, Dr. Jewett, Rev. Mr. Wise, of Ipswich, Bridge, of Plymouth, Rev. Mr Scudder, Dr. Woodward, and Hon. Abijah Bigelow, of Worcester, and others. Mr. Hawkins arrived a short time before the assembly broke up and spoke a few moments; when the company dispersed quietly, each to his own home.

50,000 Dollars For Slavery.

Now is the time, while a slave-holding D. D. occupies the chair of the Triennial Convention to take effectual measures for putting Slavery in a

take effectual measures for putting Slavery in a position to live. So think the slaveholders and so, During the thunder-storm of Wednesday last, the probably, will its Northern defenders be found to

A proposition has just been started by Th. Stringfellow, of Virginia, the man who a few nonths ago, published a long scriptural argument falv 3, about six hundred children, mostly females, in support of the precious institution to raise by subscription the sum of fifty thousand dollars for the purpose of procuring a new translation of the "slave" in the Bible; for then he would have Biby the shock, and several had their shoes torn in ble authority for his practice, as now he feels that pieces and the skin of their feet blistered by the he has not. The money is to be deposited in the hands of W. B. Johnson, D. D. to be paid "to the treasurer of the Triennial Convention whenever said President shall declare that four hundred and ninety nine others shall have made a similar deposite" of one hundred dollars, which is the sum this slaveholder proposes to give. " The Triennial Convention" are to "arrange the instrumentality, to be employed in said undertaking."-"nineteen" of the The meeting house is but slightly injured. At state Conventions approving the object. What

New Hampshire Baptist A. S. Society.

Among several other excellent resolutions the following were adopted at the late Anniversary of this Society. We learn that the meeting was one of great interest.

Resolved, That the system of American Slavery Resolved, That the system of American Stavesy is a sin against God.

Resolved, That it is the duty of the church of Christ to withdraw all fellowship from the sin of slaveholding.

Resolved, That the rejection of Eld. Elon Galu-

Independence so generally conducted upon sober, rational, principles. The universal quiet that reigned throughout the vast concourse of people assembled in this town, called forth the remark from many, that such a celebration, they had never before witnessed. May all future celebrations be conducted on such principles.

Resolved, That the rejection of Eld. Elon Galu-Resolved, in the rejection of Eld. Elon Galu-Resolved, That the rejection of El

they were bountifully provided for by the generosity of grace.

At 11 o'clock, the different Temperance societies in town formed in procession near the South meeting house, and marched to the same beautiful place proposition of our brethren in Western New York to hold a convention at Hamilton, during commencement Week, and that we hope similar Conventions will be held in different States during the present year.

When on their way up on last Wednesday, two different taverns, to the Grove. The exercises at o'clock A M. about twenty miles from Norwich, the the Grove were, first,-Prayer by Rev. Mr. Hill of Norwich and Worcester train of Cars came in con-Worcester. 2d, Reading of the Declaration of In. tact with two or three cows, and had the engine dependence by J. W. Goodrich, accompanied by a and baggage cars thrown off the track. The ention of Independence; one in behalf gine was plunged into the gutter and became of of the reformed inebriates of the United States, so!- no further use on that occasion. The baggage car emnly throwing off all allegiance to the dominion was much broken, but separating from the passenof King Alcohol, and pledging themselves to sus- ger cars, as it went off the track, left them and the passengers uninjured.

We are sorry to learn, however, that two of - the brakeman were seriously hurt. After the delay of several hours, the passenger cars were brought on to Worcester by the accommodation train.

Extract from a letter of Eld John Green, dated Shutesbury, June 20, 1841. Many in New England in the Baptist Church, even, need the light reflected from the Christian Reflector and will be likely to need it, until slaveholding caucuses with Northern Baptist Ministers and Members, and New Test Acts, shall cease to have a being.

In haste, I am affectionately yours &c.

Albany, 18th June 1841.

Dear Br. Grosvenor,—I have just returned from the Anniversary of the Hudson River Baptist association. It was a pleasant and interesting session. Our beloved Pastor, Eld. B. T. Welch was chosen Moderator, and br. Joseph I. Cook of New York, clerk. Peace and harmony generally prevail in our churhes, and although we have not been so generally blessed with revivals, yet many mercy drops have fallen. Over six hundred have been added by baptism during the year. The benevulent opeations of the day continue to receive the support of our churches. Albany, 18th June 1841.

leat opeations of the day continue to receive the support of our churches.

Topics connected with the abolition of slavery were freely discussed—and all are now satisfied that the exciting subject can be talked about without producing angry feelings or alienation of brotherly love. Abolitionism is taking deep root in this association. Last year we were not permitted to discuss;—now we have met the question and carried our resolution by a handsome vote.

I deeply sympathize with our southern brethren. They have looked upon the Hudson River Association, as one of the strong barriers against abolitionists;—and now they find that even that, begins to give way. Well may they exclaim, "at the Brute?" Should the good cause of abolitionism make as rapid advances for a year to come as it has during the past year, the enormous sin of enslaving our fellow man and reducing him to the level of mere goods and chattels, however extenuating the peculiar circumstances of the case, will find very few apologists in the Hudson River Bap-

age.
The next meeting is to be held with the church in Poughkeepsie. Eld. W. W. Everts of New York is to preach the introductory sermon.

Yours L. P. Nobles.

After much careful deliberation, on motion of Br. Stimson, seconded by Br. Blain, it was unanimously

We are sorry that brother Noble has not forwarded the resolution. The news he communicates is cheering, though we believe that it was not deemed of such importance by the "Baptist Register" as to be admitted into its columns. The golden key may, possibly, open even those columns yet, if the truth should not. Sentiments sometimes seem to change with the change of circumstances.

Extractfrom a letter of brother E. M. K. Glen to the Editor of the Reflector, dated Minaville, N. Y. June 28th, 1841.

Dear Sir, I see that the name of B. T. Welch is attached to the manifesto sent out from Baltimore, in relation to "new tests" of communion. I suppose it to be B. T. Welch, of Albany:—if so I will place before the public a declaration of his, made at Saratoga Springs, on the floor of the N. Y. State Baptist Convention, in Oct. 1839; and he and the public can compare, at liesure, the declaration with the of signing the document. The declaration is as follows—"I would not break Bread to, nor admit a slave-holder to my Pulpit."

After much careful deliberation, on motion of B. Stimson, seconded by Br. Blain, it was unanimously susty.

Resolved, That a Baptist Anti-Slavery Convention be called to meet in Hamilton, on Tuesday, at 8 o'clock A. M. of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to interfere with any of the week of commencement to adjourn from time to time, so as not to inter

nor admit a slave-holder to my Pulpit."

I am glad to see the letters from T. A. Warner and L. P. Noble. It is high time that those who mean truly to honor God with their substance should I am glad to see the letters from T. A. Warner and L. P. Noble. It is high time that those who mean truly to honor God with their substance should do it through a purer channel than those that now exist. Long ago, I lost all confidence in some leading influences of the Baptist church. It does seem to me that they have less regard for holy principle than had the Chief Priests; for they would not put the price of blood into the Treasury of the Lord, when voluntarily thrown at their feet, much less send out Agents authorized to appologize for the trampling of God's Image in the dust, that they may gather up the fruits of such impiety—lend their sanction to a system that heathenizes one part of our race to evangelize another—"rob Peter to pay Paul,"—and all "for the glory of God." O Baptist Church! "I how art thou fallen?" Truly, the gold has became dim. What has become of thy boasted attachment to the simple truths of God's word? of the sacred regard for the rights of conscience? Spirit of Roger Williams,—where art word? of the sacred regard for the rights of con-science? Spirit of Roger Williams,—where art thou?—ab! thou art coming. I see thee in the call for a Convention at Hamilton;—stand thou in the hedge, as an imperishable monument, pure from all the corruptions that surround thee. Phat all Holy beings looked down with Holy indignation upon the crowning act of the Baltimore Convention in their bowing to the slave-power—I cannot doubt. Some, who have formerly contributed to the Board of the Convention say, they have done now. Some good hearted christians may continue, for a short time to contribute on the principle of expedience fearing that the Boards may suffer; but, by the faithful dissemination of hight, all apparent difficulties will vanish away. Ponder well the promise, "fear not little flock," for it is your Father's good

pleasure to give you the Kingdom.

From the commencement of the Reflector, I have acted as an A. S. Agent, and, among Baptists, I have introduced the Reflector and made it a uniform practice to mail all my papers to brethren with whom I became acquainted; and, as I go in different places, where I have sent the Reflector, I find some who have subscribed. The paper meets the decided approval of all who hate sin and love righteousness.

Christian Anti-Slavery Convention.

Owego, N. Y. June 28, 1841.

Dear Brother Grosvenor, —Having attended the "Christian Anti-Slavery Convention" at Auburn, N. Y. on Wednesday, and Thursday of last week, I have concluded, at this point of my journey home, to give you a few items of the proceedings on that occasion. To say the least, the Convention was of great interest, and I doubt not, will have an important bearing upon the Anti-Slavery cause. It was composed of 203 members, as I numbered them; —57 Presbyterians, 54 Baptists, 26 Methodists, 27 Congregationalists, 3 Friends, 16 Students of the Theological Seminary, 2 Disciples, and 18 profession unknown. Sixty of the whole number were clergymen. In point of talena and piety, I have rarely it ever attended a Convention that equalled it.

The officers were:—Rev. ELON GALUSHA, President; Henry Bradley and Rev. Jonathan Heustris, Vice Presidents; and Samuel C. Cuyler, Rev. Huntington Lyman and S. A. Stanley, Secteraties.

I will not attempt to give you now thing like a procession of their labors for Immediate present on the great president of their labors for Immediate president in the convention in the exclusion from its Rev. Huntington Lyman and S. A. Stanley, Secteraties.

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E. Mason,
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I waso

Rev. Huntington Lyman and S. A. Stanley, Sectedaries.

I will not attempt to give you any thing like a detailed account of the proceedings, nor of the able and interesting discussions that took place on the different questions that came up for consideration. All these you will undoubtedly receive as soon as published. I give you merely the important results, A series of questions and resolutions were prevented by the business Committee, for the consideration and action of the Convention, and the first two questions occupied the whole attention most of the two days. These questions were, finally, amended and answered affirmatively, by nearly, if not quite an unanimous vote. They are as follows:—

1st. Ought the sin of slavery to be considered test question in the Churches?

2. Ought we to withhold church membership the ressent causis?

Ist. Ought the sin of slavery to be considered a test question in the Churches?

2. Ought we to withhold church membership from slaveholders, and those who approve the relation, or practice of slaveholding?

All were aware that this was taking high ground, higher than had been taken by any previous convention; and all seemed equally aware that truth and righteousness demanded it.

It was no hasty movement, but was the result of the most careful deliberation, and the most firm and settled conviction. Consequences, too, were duly weighed—not in opposition to the truth, that duty belongs to man and consequences to God, but in conformity with our Lord's direction to count the cost. The ground I doubt not is the true ground, and just that which will be taken by a purified church; aye, by Baptist churches, notwithstanding test acts against tests, and all other devices that have been and may be resorted to, to prevent it. But I have not time nor room for comments. The text I give you, and proceed to another subject on osmall interest.

The Baptist members of the Convention held a meeting for consultation in the basement of the same building, (the Methodist Chapel) of an in-

tist association. Let us thank God and take cour- On motion of Br. ELON GALUSHA, seconded by

he and the public can compare, at liesure, the declaration with the of signing the document. The declaration is as follows—"I would not break Bread to nor admit a slave-holder to my Pulpit."

I am glad to see the letters from T. A. Warner and L. P. Noble. It is high time that those who

J. H. Bennet, S. Ralph,
N. Huntley,
C. M. Fuller, Pike, John Blain, Syracuse, H. R. Stimson, Warsaw, J. B. Everts, Elbridge, H. J. Eddy, Scipio, P. Taylor, Spencer, B. N. Leach, Penfield, B. N. Leach, Pentield,
Isaac Noyes,
N. Campe, Tulley,
Peter Bowers,
A. L. Post, Montrose, Pa.
P. B. Peck, Owego, N. Y.
T. Pingar, J. L. Pinney, " Josiah Hayden, Auburn, L. Hermance, "B. C. Crandall, Auburn, I. S. Ladd, Weedsport, Wm. R. Webb, Canandagua, O. B. Call, Springport, G. H. McCiary, Seneca Falls, A. Payne, A. Jaynes,
E. Denison,
E. Beardsley, Volney,
David McFarland, Sencett,

please send their names immediately to the Editor of no small interest.

The Baptist members of the Convention held a meeting for consultation in the basement of the same building, (the Methodist Chapel) of an interesting character. The proceedings of which, at the request of the Secretary (Eld. P. B. Peck, son of Eld. John Peck) I here give. You will please give them a place in the Reflector.

Be assured, that Western N. Y. is awake on this subject. Our slave-holding and pro-slavery brethren will rue the day they entered into the unhallowed compromise, at Baltimore, to exclude our beloved Galusha from the Board of Foreign Missions. They over reached themselves. In that at a chord was touched which has vibrated in a thousand hearts, and loosened a thousand tongues. Hearts will feel and tongues speak disapprobation of such high-handed proscription; and the spirit of slavery which instigated it, will find, she has awakened a thousand sleeping foes. However meant, God will doubless over-rule it for the advancement of the slave's cause and his own glory. For, surely "the wrath of man shall praise Him and the remainder will He restrain."

Yours, &c.

Baptist Anti-Slavery Meeting.
In compliance with a previous request, Baptist Proceeding, in Auburn N. Y. assembled, on the 24th of June, 1841, in the basement of the Methodist Church, at half past 7 o'clock, A. M., to consider the propriety of calling a Baptist Anti-Slavery Convention, in Auburn N. Y. dassembled, on the 24th of June, 1841, in the basement of the Methodist Church at half past 7 o'clock, A. M., to consider the propriety of calling a Baptist Anti-Slavery Convention, to be held in HAMILTON, N. Y. daring the week of the Anniversary of the N. Y. Baptist Education Society, in accordance with the suggestion of Br. T. A. Warner, Agent of the Education Society, in the Christian Reflector.

For the Christian Reflector.

Fellowship with Slavery.

Pear Br. Grosvenor: I saw in your paper of June 9, the following QUERY—"Can I. as a Baptist and an Abolitionist, recomme

Again, is it right to recommend such a member to join a Chuch which is guilty of highway robbery? You say, no! Again, suppose that the Baptist Church in Boston, of which the venerable Daniel Sharp is pastor, were guilty of holding him and a part of his most valuable members, as articles of merchandize; or as chattels and goods in the hands of their owners, and liable to be taken by an officer and sold at public auction to liquidate any demands that might be brought against them!

I ask you, or any of my brethren in the ministry, especially father Sharp, or even the ungodly world, if it would be right to recommend a member to unite with such a Church! You and father Sharp and every other Baptist minister will say No! and why? because this is a sin against the law of God; and furthermore, you will say that such Churches as allow these things, are not worthy the name of Churches, especially; of Baptist Churches, and ought to be disowned as such, because they are the places where Satan holds his seat? How then, I ask, can we as Abolitionists and Baptists and Preachers of a Gospel whose very spirit is liberty, with the word of God in our hands, and conscience uttering its thunder-tones in our ears, recommend a member to unite with a slave-holding and slavethe word of God in our hands, and conscience uttering its thunder-tones in our ears, recommend a member to unite with a slave-holding and slave-trading Church which is guilty of crimes of a far deeper dye than any that I have named, the last excepted, which is the same. Crimes did I say? Yes, crimes!! What crimes f the taking of man, that was made in the image of God! Mortal man! that is endowed with an immortal soul! a soul which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality,—a soul, that has been washed in the laver of regeneration it may be, and brought back to that moral purity, which it enjoyed brought back to that moral purity, which it enjoyed before the fall, "for such" says the apostie, "have become the temple of the living God."

To place such a being on a level with the beasts of burden, that is, to hold him as goods and chattels, to deprive him of all that mental and moral training

that is necessary, in order that he may be prepar-ed to discharge all the moral obligations, that his Creator has seen fit to lay upon him; to deprive him of that religious instruction which we consid-er necessary for our fair sons and daughters to have, that they may become pious and useful mem-bers of the Church of Christ, and sustain the char-reters of sons and daughters of the Lord Almighty. acters of sons and daughters of the Lord Almighty, —such as maternal instruction, Sabbath school instruction, and a preached Gospel in its purity and simplicity; to refuse education to such as are called of God to preach the Gospel to their dying fellow men;—to deprive them of the privilege of worshipping God according to the dictates of their own consciences, (a privilege which every Baptist claims,) to keep the Bible, the best of all books, away from him, a book written by the unerring pen of Jehovah, and designed by him to be given to every creature, without distinction of color, because it teaches them their duty to man and to God, serves them as a chart and compass to direct them acters of sons and daughters of the Lord Almighty, serves them as a chart and compass to direct them on their way through this life, and to point them to the portals of eternal Glory;—Yea more, to do these things and many more which fitly belong to the same black catalogue, is the legitimate office of

My conclusion is, therefore, brother "Consistency" that it would be morally wrong for any Baptist to recommend another to join a church which is chargeable with such practices, or tolerates them in its members. Then, dear brother, let us do all that we can to free the Church from this Monster sin of Slavery.

R. V. L.

Sin of Slavery.

Mount Hope, Ct., June 22, 1841.

Correspondents-Postmasters. (A Pustmaster sometimes encloses money to us for subscribers and marks the letter "Free," without writing his name on the outside of the let ter. The consequence is that we are charged doub-

le postage at this post office.

Will our subscribers see that the Post-master puts his own name on the outside of such letters, and not leave the letter to be sent by an assistant as he has no authority to frank a letter ?

THE SHIP CHARLES .- We published last week a paragraph in relation to a supposed dreadful piracy and murder on board this ship, bound from New Orleans to France. The following additional par agraph from the Charleston S. C. Patriot of June

agraph from the Charleston S. C. Patriot of June 18, was intended to follow.

"We learn from Capt. Gorham, late master of ship Charles, and his crew, passengers in the schooner Ann, from Attakapas, arrived at this port this morning, that they sailed from New Orleans, 1st of June, with a cargo of timber and staves, and ten passengers, for Bordeaux. Night of the 3d June, judging himself to be about 50 miles from the Bar, the ship sprung a leak, continued to pumpher during the night without cesation. At 2 o'clock A. M. the passengers and crew became very much alarmed, there being at that time 2 1-2 feet water in the hold, with the pumps going all the time. A consultation was then held with the crew and passengers, which resulted in a determination to return with the ship to New Orleans; the wind at this time was quite light, at about North, the Balize bearing N. by W. the crew being quite exhausted with continued pumping of the ship, and fearing she would fill with us before we could reach a port. The passengers demanded to be put on board of the French ship Louis 14th, then but a short distance from us, and bound to Havre. A boat was immediately despatched from the Charles to the Louis 14th, to ascertain whether the Captain would receive them on hazard be consequed to do was intended to follow.

boat was immediately despatched from the Charles to the Louis 14th, to ascertain whether the Captain would receive them on board; he consented to do so, and tendered also the loan of his boats to assist in embarking them. After all the passengers were sent on hoard the Louis 14th, we found so much water in the ship, it was the unanimous opinion to abandon her, which was done at 9 o'clock on the morning of the 4th June. Finding the boats of the Charles insufficient to contain the winds of use with Charles insufficient to contain the whole of us, with a view of making a port, proceeded on board the Louis 14th. After getting on board, Capt. G. then desired the captain of the Louis 14th, to haul up in hopes of speaking some vessel bound into New Ordens or some other port in the Gulf, which he did for two hours; he then concluded to bear away for Havana, but on the morning of the 10th fell in with schr. Ann, from Attakapas for Portsmouth, N. H. but the Ann being struck by lightning off Hatteras, bore up for this port, leaking badly.

Capt. Wm. Gorham, jr. of the Charles, and the mate and crew of that vessel, have been apprehended by the U. S. Marshal at Charleston, and will undergo an examination. Charles insufficient to contain the whole of us, with

will undergo an examination. The Captain and crew have since been examin-

ed, and discharged, nothing appearing against them to warrant their detention. There is still some mystery in the matter, as no

account appears of the disposition of the female passengers, of whom several were on board of the Charles. Another Victim-David Warner, of East Hart-

Another Victim—David Warter, of East Hart-ford, was seen last Saturday evening, so intoxicated as to be able barely to walk, and on Monday mor-ning, was found in the meadows dead, with his jug-empty beside him. Who filled that jug with rum on Saturday? Who was that man's murderer? Who have helped to make that man a drunkard, and to bring him to such a miserable end—Springfield Gaz.

Suit against Nicholas Biddle.—The suit against Nicholas Biddle by the United States Bank, involves the sum of seven hundred thousand dollars drawn by him when at the head of that institution, and for for which no vouchers can be found. This sum includes the four hundred thousand dollars mentioned in the report of the investigating committee, and which has elicited every where throughout the country so much inquiry as to its whereabouts, without, however, being able to trace it beyond the breeches

pocket of Mr. B. What will be the result of the investigation is more than can now be told, but from the great quiet and secreey observed in the bringing of the suit, it is hoped that the investigation will be rapidly prosecuted to judgment.—Jour. of Com.

The Trustees of Amherst College, have changed the Commencement, from the fourth Wednesday of August, to the fourth Thursday of July. There will be prize speaking on Tuesday evening, and the usual literary exercises by genilemen from abroad, on Wednesday. After Commencement, there will be a vacation of four weeks.

The stated times for examination; are the Tuesday and Wednesday preceding Commencement, and Wednesday the first day of the following term.

H. H. Hurrnars, President.

H. Homennay, Prendent. Amherst College, June 21, 1841.

Married :

In Uxbridge, 24, inst., by Bev. Mr. Clark, Mr. Paine Aldrich of Worccster, to Mrs. Sophia W.

Paine Aldrich of Worcester, to Sirs. Sophia v. Capron, of Uxbridge.
Married in Shutesbury, June 13, 1841, by Eld.
John Greene, Mr. Enos Mayo, of Ludlow Vt., and
Miss Samantha Boyaton of Shoresbury; Mr. Josiah C Holton of Northfield, and Miss Rhoda B. Fitta

of Shutesbury. In Beverly, by Rev. Mr. Flanders, Mr. Joseph G. Taylor, of Salem, to Miss Sarah E. Lunt, of

Beverly.

In Southbridge, on the 24th inst, by the Rev. Mr. Carpenter, Mr. Warner Hinds, Jr., of Worcester, to Miss Sarah A. Rider, of Southbridge.

In Bingham, suddenly, Gen. Ebenezer Thatcher, County Attorney, of Somerset, and formerly of Thomaston.

Shoe Pegs.

Shoc Pegs.

100 BUSHELS shoe pegs of almost all sizes in land. For sale who lessle and retail at the meansfacturers' prices. Any size wanted which are not on hand will be furnished at short notice. Boot and shoe manafacturers and dealers in shoe pegs are requested to call, and are assured that they will not only find the best pegs but at the lowest price, at No. 8, Goddards Rew.

July 7th 1841.

AARON STONE JR. Agt.

3m iscop3m

Boots and Shoes.

THE Subscriber has on hand a large assortment of Gents', Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufactories in New England.

Together with an extensive assortment of Lasts, Boottrees, Pegs, Nails, Shoe Tools, Fiodings and Trimmings. All of which are offered on the most reasonable terms.

Eoots and Shoes made to measure. Repairing done in the best manney, with dispatch, at No. 8, Goddards Raw, Worcester, July 7. istf AARON STONE, Jr. Agt.

Shoe Nails.

HOE Nails of all sizes for sale wholesale and retail, at No. 8, Goddard's Row, Worcester.

12wis eep3m AARON STONE, Jr. Agt.

Dried Apple. 2000 lbs. Dried Apple, of prime quality.
For sale cheap by
J. R. BIGELOW & CO.
Sw27

A FEW Bbls. Honey of superior quality.
For sale by
July 7, 1841

Sw27

Starch! Starch!!

TO MANUFACTURERS.

THE Subscribers have just received a consignment of Starch from the celebrated Columbian Starch Manufactory at New York. Manufacturers are particularly requested to call and examine it, as it is of superior quality, and will be sold cheaper according to quality, than was ever offered in this vicinity. July 7. 8w27 J. R. BIGELOW & CO.

ROTARY METALIC HONE.



THE subscriber would respectfully inform the public that he is manufacturing at COURT. MILL, opposite the Court House, Worcester, Mass., und has constantly on hand and for sale,

Cornell's Patent Rotary Metalic Hone,

which enables the operator, however unskilful, to hone a Razor in the most finished manner, simply by

turning a crank.

By the use of this machine, a much more perfect edge By the use of this macaine, a most necessary is obtained, than with the common hone, as the razor is wholly centrolled by the machine while in the operation of being honed, and consequently not dependant upon any skill of the operator—thus cambling any one to avoid the inconvenient and painful task of shaving with a razor not properly fitted.

FRANCIS THAXTER.

Worcester, June 30, 1841.

Selling Off-Selling Off.

BARGAINS! BARGAINS!
THE Subscriber wishing to reduce his Stock of Dry
Goods, (which is one of the largest and most desirable ever offered in Worcester) previous to the first of
Sevtember next, therefore offers, until that time, his outie
stock—a part of it at cost and less than cost, and the re
mainder at a small advance.

June 16, 11w24

Summer Stuffs. AT UNHEARD OF PRICES.

20 CASES of Gambroom-Bro. Liness-Lines
Drillings-Cambleteens-Lastings-Fancy Stripes
-Erminets-Denims-Stormants-Bioe Drills-Contitution Twills-Room Cassimeres, &c. &c.
This week receiving and for sale unusually cheap, by
June 16. 1/24 ORRIN RAWSON,

Wm. Brown's Portable Yeast, A NEW and superior article for family use, for sale wholesale and retail, with directions for using the same, by

JOHN RICE & CO.
Corner of Main and Thomas Streen, Worcester.
May 19, 1841. ..

Umbrellas and Parasols.

MERCHANTS and others who are about visiting
New York City, who are in the habit of purchasing Umbrellas, Parasols, and San Shades, will find it to
their advantage to call on the subscribers and examine
their assortment which they offer for sale on accommodating to ms, by

MACDONALD & BYRD,

Sales Santa 154 their assortment which they offer for sale on accom-modating te:ms, by MACDONALD & BYRD, 270 Pearl st. next door to the Fulton Bank, and 156 Pearl st. near Wall.

Particular Notice.

A LL Persons indebted to the subscriber of more than three months standing are requested to make immediate payment.

Those who do not comply with the above by the first of July will find their demands with an Attorney for collection.

Worcester, June 9, 1841.

New Assortment.

UST RECEIVED, a new supply of Razors and Penknives, also, Hair, Clothes, and Teeth Erushan—all of a superior kind, and of the best manufacture.

For sale by DORR, HOWLAND & CO.

any where on R. FULLER.
es, I find that
the resolution
ch was adop-

PART I. The bells are ringing merrily, The cannon loudly roar, And thunder shouts for liberty Are heard from shore to shore; And countless banners to the breeze Their ' stars and stripes' display :-What call for sights and sounds like these? 'Tis Independence day!

Our fathers spurned the British yoke, Determined to be free;
And full of might they rose and broke The chains of tyranny ! O! long they toiled with zeal unfeigned, And kept their foes at bay, Till by their valorous deeds they gained Our Independence day !

They fought not for themselves alone, But for the rights of ALL, Of every caste, complexion, zone, On this terrestrial ball, To God they made their high appeal, In hope, not in dismay; For well they trusted He would seal Their Independence day !

Their creed how just-their creed how grand ! "ALL MEN ARE EQUAL BORN!" Let those who cannot understand This truth, be laughed to scorn ! Cheers for the land in which we live, The free, the fair, the gay ! And hearty thanks to Heaven we'll give, For Independence day !

O God, what mockery is this! Our land, how lost to shame! Well may all Europe jeer and hiss At mention of her name ! For, while she boasts of liberty, 'Neath SLAVERY'S iron sway Three millions of her people live. On Independence day!

She may not, must not, thus rejoice, Nor of her triumphs tell, Hushed be the cannon's thundering voice, And muffled every bell! Dissolved in tears, prone in the dust For mercy let her pray, That judgments on her may not burst On Independence day.

Lo! where her starry banner waves, In many a graceful fold-There toil, and groan, and bleed her slaves, And men, like brutes, are sold! Her hands are red with crimson stains, And bloody is her way ; She wields the lash, she forges chains, On Indep ndence day !

Friends of your country-of your race-Of freedom-and of God, Combine oppression to efface, And break the tyrant's rod; All traces of injustice sweep By moral power away, Then a glorious jubilee we'll keep On INDEPENDENCE day!

WM. LLOYD GARRISON. Boston, June 17, 1841.

Miscellany.

From the N. Y. Evangelist. Sabbath School Libraries at the West. CIRCULAR OF THE AM. S. S. UNION.

Philadelphia, May 31st, 1841. The London Sunday School Union lately placed at the disposal of the American School Un-ion one hundred pounds, or nearly \$500 to be distributed in books to necessitous schools in the Mississippi Valley.

An offer was made of twenty libraries of 121

volumes each, with catalogues, case, &c. in complete order for use, (the regular price of which would be \$660,) to such schools as should make out the best claim to them before May 1st -with all our efforts, it is probable that many very needy schools in the remote districts of the West, have never seen the notice; but still it has called out not less than seventy eight applications for aid, viz. From Ohio, 25; Iowa. 3; Indiana, 15; Penn-

sylvania, 8; Tennessee, 2; Illinois, 13; Ken-North Carolina, 1; Mississippi, 4; Virginia, 1; Missouri, 3; Michigan, 1.
If it were practicable, we would spread these

letters, just as they have come to us, before benevolent Christians with confidence, and in the unvarnished tale they tell, there would be found most moving eloquence. We have examined these letters with care, and we are abundantly satisfied that seventy three of them should re ceive help at once. A few weeks delay may A few weeks delay may rea favorable opportunity to establish one. have awarded the twenty libraries, as far as possible, among the different states and denominations, in proportion to the number of applica-tions from them. Of the remaining fifty three, there is not one which a benevolent heart would he to reject. We select extracts from two or three, and we assure you that they fairly represent the character of the whole file :

From Morgan co., Illinois, April 6th. "We have lately formed a S. S. Society: but find it impossible to obtain the necessary funds to purchase a library sufficient to supply one fourth of the eighty or ninety children and youth that would attend

It is not more than seven or eight years, since this Society has existed in any thing like an or ganised form. The advocates of piety and the nstitutions of Christianity, are (compared with their opponents,) few and weak, and we are greatly in need of the aid which we confidently expect from a Sunday school—we expect at least fifty children and youth to attend our school who can read the books. The means of reading now ed by them are very limited, and worse than that, they do (by the promptness of wick-ed men in our neighborhood) have access to ed men in our neighborhood) have access to very licentious books, from which they are of course acquiring a more vititated moral taste than they would naturally have, for which Sun-

day school instruction and books would be one of the best remedies. You will be promoting the great and good cause of Sunday school instruction, by sending us a library as much as any other place in the West. The books will be kept under the care of a faithful librarian.— We leave our cause with you, only begging you to bear in mind, that wickedness of almost every description does, in our community most alarmingly abound."

Fron Indiana, April 22d.

"When this Sunday school was organized, between three and four years ago, we had but two teachers and about a dozen scholars; since that time, the school has gradually and steadily increased—present number of teachers 10, scholars, 70, upwards of fifty of whom can read. Had we such a library as you now offer, it would be read by a large number of children and others, and prove of lasting benefit to the community — I have taken all the books from my library that are adapted to general readers, and have commenced a library which is accessible to all with-out charge. Out of my own very limited means, I have purchased books and tracts, but all this s a drop in the bucket. When I settled here, a little upwards of four years ago, this place contained a population of 700, now it has 3000, and is gradually and steadily growing."

From Kentucky, April 17th. " For fourteen years I have not missed attending school more than fourteen days. Our school has been blessed with two female teachers of depiety; but the Lord in his Providence removed one of them from this world in Dec. 1839, and the other was taken from us on the 9th of this month. We are now without a female teacher. In August, 1839, we were blessed with a revival of religion in this place, when 13 of the scholars professed religion in one week -our school was never very large. It has numbered 40, but ranges from 27 to 32 generally. All but two of the scholars are able to read. -The major part of the parents are poor; should our claims be considered such as to entitle us to a library, it will be rewarded with gratitude to God and thanks to the donors.

A school will be kept up as heretofore, as long as I live, and am able to walk to the church winter and summer.'

From Scott co., Iowa Ter., March 27th The oldest settlers have been here 22 years. A Sunday school was commenced one year ago -number of scholars 21, with a prospect of more. Except a few volumes we brought from Scotland, and some we added in this country, we believe there are not ten books in our ty villages; some of the families do not own a Bible, and our books are better calculated for those who have already a taste for reading, than new beginners. We know of no bookstore nearer beginners. We know of no bookstore nearer than Alton, or St. Louis, which are about 400 miles from us.

We intend to open a night school, two or three nights in the week, to teach writing and arithmetic, till the people are more ready to hire a regular teacher.

We will not consume your time to read further extracts-we feel conscience-bound to afford these distant brethren relief, if we can obtain it for them, for we call to mind the question and precept of the beloved John-" Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue, but in deed and in truth.

If, dear sir, this object should commend it self to your liberality, the sum of twenty five doll-ars will enable us to send a complete library to some of the destitute schools; but a portion of this sum would be gratefully accepted, and ap-plied with our best judgment and fidelity. Very respectfully, your, &c.,

ALEXANDER HENRY. President of the American S. S. Union.

An Effective Missionary at his own Charges. It will be recollected, that in our Magazine for April last we published a letter from Frederick Nelson, the Swedish sailor, who is laboring very usefully among his own countrymen. ollowing letter, addressed to his earliest friend in this country, was received from him by the hand of the Rev. Mr. Scott, of Stockholm bears ample testimony in the correctness of his ife, as well as to the usefulness of his labors .-Ought not the Christian community to sustain such a laborer in such a field?

Sweden, 2d April, 1841. " Dear Sir-May the God of all grace bless ou! Your more than letter written in June last, with that of Mr. Harris, and the books and tracts, I received last fall, and I know not how to be thankful enough. I wrote imme diately, but have as yet received no answer. I brethren are busy in doi snow that my dear their Master's will; therefore will I not wonde Perhaps my letters have not been received. If any poor sinner, feeling himself saved through the grace of Jesus, has reason to praise God, it

s myself. Glory to God, I am not only striving to get to heaven myself, but I am endeavoring, in my poor way, to get others with me; and, praise be His name, he not only fills my little vessel at imes, but often uses me to convey the water of his to others. The revival that broke out in the ouls were powerfully awakened, and the most of whom, I hope, were soundly converted) has been almost stopped, through the opposition of some ministers of Christ (so called) who have made he people believe that I have come from America with a new religion. I have travelled about in other places, trying to save souls: the people are wonderfully willing to hear—the Spirit works upon them, so that I hope there are many in other places that like to follow the Lord.

"Dear Captain Gelston, is there no Swedish young sailor, who has found religion, that will and try to save souls? Any one that has only a heart filled with love, and can speak understandingly, will be received with joy, and fruits will follow. Here is a field prepared for harvest, but it can be entered no other as Lutheran laymen, having some business or other to do. In this way, they may visit from house to house, and with prudence can do great good. The people are not altogether ignorant about the truth; they have the Bible in every house, and need only to be told about experimental religion—or if a suitable person could be found who would come hither and study for the ministry, and conform to the Lutheran Church because there is no use in sending ministers of other sects, for they are not allowed to preach the gospel in Sweden.
"Methodism is at present so much opposed.

that Mr. Scott, of Stockholm, is obliged to stop

preaching in Swedish.
"The cause of temperance is gaining ground

the poor people here—O if you but saw how it rejoiced their hearts to hear any thing from the people of God in America!

If my brother is in New York, exhort him -Sailor's Magazine.

Divine Providence.

"Nothing was more remarkable," says Mr. Cecil, "than Mr. Newton's constant habit of regarding the hand of God in every event, however trivial it might appear to others. On every occasion, in the concern of every hour, in matters public or private, like Enoch he walked with God. Take a single instance of his state of mind in this respect. In walking to his church he would say, 'The way of man is not in him-self, nor can he conceive what belongs to a single step. When I go to St. Mary Woolnoth, it ems the same whether I turn down Lothbury or go through old Jewry—but the going through one street and not another, may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later, I had not been here; as the exchange of crew was then making. A man made a smoke on the sea shore at the time a ship passed, which was thereby brought to, and afterwards brought me to England.

"We cannot wonder that Mr. Newton had so trong an impression in the latter part of his life, of a particular providence superintending and conducting the steps of man, since he was so of-ten reminded of it in his own history. While he was yet in his carnal state, and but little concerned about his salvation, a companion had agreed to go with him, one Sunday, on board a man of-war. Mr. N. providentially coming too late, the boat had gone without him, and was overset, by which his companion and some others were drowned. He was exceedingly affected at the funeral of his companion, to think that

by the delay of a few minutes (which at the time created anger) his life had been preserved.

"With my staff I passed this Jordan, and now I am become two bands." These words of Jacob might well affect Mr. N., when remembering the day in which he was busied in plantnering the day in which he was busied in plant-ing some lime, or lemon trees. The plants he put into the ground were no higher than a young gooseberry bush, his master and mistress, in passing the place, stopped a while to look at him; at length his master said, 'who knows, but by the time these trees grow up and bear, you ma go home to England, obtain the command of ship, and return to reap the fruits of your labors

we see stranger things sometimes happen.'
"'This,' says Mr. Newton, 'as he intended
it, was a cutting sarcasm. I believe he thought
it (ull as probable that I should live to be king of Poland; yet it proved a prediction, and they (one of them at least) lived to see me return from England, in the capacity he had mention luck the first limes from those very trees. How can I proceed in my relation, till I raise a monument to the Divine goodness, by comparing the circumstances in which the Lord has since placed me, with what I was at that time. Had you seen me, sir, then go so pen-sive and solitary, in the dead of the night, to wash my own shirt upon the rocks, and afterwards put it on wet, that it might dry upon my back whilst asleep; had you seen me so poor a figure, that when a ship's boat came to the shame often constrained me to hide myself in the woods, from the sight of strangers; especially had you known that my conduct, principles, and heart, were still darker than my outward condition, how little would you have imagined, that one, who so fully answered to the hateful, and hating one another of the apostles, was reserved to be so peculiar an instance of the providential care, and exuberant goodness of

Whiskey and the Monkey.

During a recent series of meetings in New York city, one of the delegates from the Baltinore Temperance Society related the following. -[We copy from the American Temperance Inion.] - Weekly Messenger.

Mr. Pollard concluded the meeting. He said he was a kind of old Blucher to bring up the rear. So much had been said, he scarce knew what to talk about. But there was one thing he In regard to the operations of the Society, rear. So much had been said, no sould have what to talk about. But there was one thing he what to talk about and always intended to. For ble to put down and drive it out of the country. to do much to promote the cause, and we are Men boasted that they were not drunkards, but happy to state that much in this way has been only moderate drinkers. He did once, but he effect ieved that if six glasses made a man a drunk. sixth of a drunkard. Men would get drunk once ject, and give it an impulse and a proper director twice and not call themselves drunkards, and toon, but individual examples and individual exelf-control of the beast. In his drinking days resolution: self-control of the beast. In ms drinking days he was the companion of a man down in Anne Arundel county, who had a Monkey which he valued at a thousand dollars. We always took him out on our chestnut parties. He shook all the cause of temperance in this and other countries, during the past year, demands our most practical acknowledgements to Almighty God, the chestnuts for us, and when he could not lost it is our duty to do all in our payer, idvidwas great sport for us. One day we stopped at a tavern and drank freely. About a half a glass of whiskey was left, and Jack took the glass and drank it all up. Soon he was merry, skipped the evils of intemperance. Soon he was merry, drank it all up. Soon he was merry, skipped, hopped, danced, and set us all in a roar of laughter. Jack was drunk. We all agreed, six Mr. Shepherd, a member of the Middlesex County, and by the Rev Mr. Storrs of Holliston.

very fast in this country. The great Mr. Baird day and get Jack drunk again, and have sport has been during the last year. I have not the happiness of talking with him; though, through house. We went out for Jack. Instead of bemy feeble endeavors in the cause, two societies ing as usual on his box, he was not to be seen have been formed, one of thirty and the other of We looked inside and he was crouched up in a are whole parishes that have banished the use of the intoxicating cup. In these parts we have no influential men with us, but rather against us.— was the matter with him. He felt just as I had The people in general have no light on the sub- felt many a morning. Jack was sick and The people in general have no light on the subject: we want tracts—temperance tracts, to disject: we want tracts—temperance tracts and tracts—temperance t "Soon, very soon, we shall be done watching, ped out, and in a moment was on the top of the and praying, and sowing with tears. O, I think house. His master went out and called him of that happy morning when I shall awake in down. He would not come. He got a cow-skin his likeness, and see him as he is, and live with and shook it at him. Jack sat on the ridge "FREDERICK NELSON.

"P. S. Please write as soon as possible. I wait every day to hear from a far country, where the Savior wins many souls. Happy, happy land! O do write soon! You know not how much I am strengthened by your letters. land! O do write soon! You know not how much I am strengthened by your letters; and the poor people here—O if you but saw how it the flues, holding on by one of his fore paws.— That man kept that monkey twelve years and could never get him to taste one drop of whiskey. The beast had more sense than a man who has to be faithful to the Lord, and tell him he ought to come home to Swedeland and work for Jetion. Mr. Pollard addressed himself to the youth, and in view of his example urged them

> were young. Such was the dense crowd that none could come up to sign the pledge. A few papers were circulated, and 150 names were obtained.

all to sign the total abstinence pledge while they

For the Christian Reflector,

The Worcester County Temperance Union.

The Annual meeting of this Society was holden at Brinley Hall, in Worcester, on the 25th ult. The meeting having been called to order, was opened by an appropriate prayer to God, for his blessing upon their efforts for the promotion of temperance, by the Rev. Mr. Cross o

The following persons were chosen officers

for the year ensuing:

President—Abijah Bigelow. Vice Presidents-James G. Carter, Linus Child, Joseph Bowman.
Secretary—Oliver Harrington.

Treasurer-Samuel May. Auditor-Noah Kimball

Executive Committee—John Nelson, Abijah Bigelow, Henry Mills, Charles Thurber, Amory

Hunting.

The following report was read and accepted: The Executive Committee of the Worcester County Temperance Union, would, with devout gratitude, acknowledge the goodness of God, for what their eyes have seen, and their ears have heard, of the wonderful and almost miraculous progress of the cause of temperance since their last annual meeting.

What, but the spirit of the Almighty, could have put it into the hearts of so many inebriates, in the lowest state of degradation, and on the very verge of the drunkard's grave, to stop short in their downward career, quit their intoxicating cups, become temperate, industrious, and nseful citizens, and to their families a blessing instead of a curse. Surely we have reason to rejoice and take courage, when we behold those even of whom the most ardent friends of temper-ance had despaired, not only reformed, but coming to our aid, edvocating our cause, and spreading before the public those heart-rending enes of misery, to which their own intemper ate habits had exposed themselves, their families, and triends. Hard indeed, must be the heart of that man, who can listen to the plain unvarnished tales of their own experiences of the woes of intemperance, and not be affected, and resolve never more to sell for, or use as, a

beverage, any intoxicating liquors. The Committee, in addition to this unexpected and unexampled reformation, have also witnessed with great satisfaction, the active and decided stand, which the young men, the hope of the country, have taken in favor of total abstinence. Even the youth in our primary schools are forming themselves into temperance socie-ties upon the same principles. And when to all hese are added nearly the whole of the female portion of the community, to whom, for their aid and influence, we tender our most grateful acknowledgements, have we not reason to rejoice in the prospect before us? May we not indulge the hope, that, in a few years, intemperance with all its attendant evils, will be banished from the land, which, but for this, might be the happiest on the face of the earth?

Freed from the sin of intemperance, what a glorious spectacle the United States would present to the world. And who will not aid i accomplishment of this most desirable object? Will not our men in high stations, our men also of wealth and influence, give the benefit of their

We appeal to them as patriots, as fathers, who desire the happiness and prosperity of their chil-dren, and of the rising generation, to set an example of total abstinence liquors. Then will there be happiness in the en, not that one sinner has repented but that

whall to talk about, and always intended to. For fifteen years he was in the gutter, the watch-house, the jail and, if he had justice done him, had once been in the penitentiary. He had seen as much miseries of drunkenness as perseen as much miseries of drunkenness as perseen as much miseries of drunkenness as perseen as much miseries of the country. Residing, as they do, in various parts of the country, they are enabled individually parts of the country, they are enabled individually parts of the country.

Public meetings and addresses serve to enard, he who drank one glass was at least one lighten the public mind upon this important subthen they would get drunk again. They had ertions are still necessary to its success. In not the abhorrence of the thing and had not the conclusion, the Committee submit the following

shake them off, he would go to the very end of that it is our duty to do all in our power, idvidthe limb and knock them off with his fist. This ually, as well as collectively, to persuade all

In the afternoon, Mr. Leonard Patch of Worester, a reformed inebriate, made a short and cester, a reformed inebriate, made a short and affecting statement of his own and his family's suffering for a period of about twenty years, in consequence of his intemperance, and of the happiness they had enjoyed since the reformahappiness they had enjoyed since the reformaon, and total abstinence from all intoxicating drinks. Addresses were also made by Dr. Jewett, the well-known and able advocate of the cause, and by Mr. Hawkins from Baltimore.

In the evening Mr. Hawkins addressed a very crowded audience at the Old South Church with great force and effect, showing from his own exerience, and irresistible arguments, that total abstinence is the only remedy for the drunkard, and that no moderate drinker of alcohol, in any of its forms, whatever may be his rank or condition, has any security, that he will not himself ecome a drunkard.

Voted, That the proceedings of the meeting signed by the President and Secretary, and offered for publication in the news papers printed Worcester

ABIJAH BIGELOW, President. OLIVER HARRINGTON, Secretary. Worcester, June 25, 1841.

Mr. DANIEL FARNHAM, was ordained as as Evangelist, in the meeting-house of the Second Cabinet Furniture and Chairs ermon by Rev. S. Chisam.

DR. G. R. PHELPS'S

COMPOUND TOMATO PILLS,

THE Vegetable Remedy for disease arising from Imparties of the Blood, Dyspepsia, Scrofula, and all Chron. isseases; also, a substitute for Calomel, as a Cainartic evers and all Bilious Affections. ties of the Blood, Dyspepsia, Scrofula, and all Chronic biseases; also, a substitute for Calomel, as a Cathartic in Fevers and all Bilious Affections.

These Pulls are not among those of doubtful utility. They have passed away from those that are daily laanched upon the tide of experiment, and now stand before the public as high in reputation, and as extensively employed in all parts of the United States, the Caradas, and Texas, as any medicine ever prepared for the relief of suffering man. They have been extensively prescribed by the Medical Faculty wherever they have been introduced; and there are but few towns that cannot produce some remarkable cases of their curative effects. The numerous certificates which have been presented to the proprietor from professional men and others, evince in an extraordinary manner the extensive applicability of this remedy to diseases generally. Professional men, and those of sedentary habits, loudly applaud their hygiena properties, in obviating those evils incident to their occupation, and the want of exercise.

Often have the cures performed by this medicine been the subject of editorial comment, in various newspapers and journals, and it may with truth he asserted that no medicine of the kind has ever received testimonals of greater commendation than are attached to this.

They are in general use as a Fannily Medicine, and there are thousands of families who declare they are never satisfied unless they have a supply always on hand. They have no rival in curing bilious diseases, dyspepsia, liver complaints, sick-headache, jaundier, rheumatism, heart-burn, acid storn called to observe that the label is signed G. R. PHELPS, M. D. Price 371-2 cents.

For sale Wholesale and Retail by James Green and Co. and M. D. Price 371-1, Worcester, and by agents in most Towns in the State.

or sale Wholesale and Retail by agents and M. D. Philips, Worcester, and by agents 23-

Removals and Copartnership. THE subscribers would inform their friends and the public that they have formed a connection in busi-

HARRINGTON & WHITTEKER, and have removed from their former places of business to the Store formerly occupied by D. Goddard & Co. as a Jewelry Shop, nearly opposite the Central Church, No. 1 Goddard's Row, where they intend to keep a gentlement of Ladies', Gentlemen's Misses, Lad's HARRINGTON & WHITTEKER, eral assortment of Ladies', Gentlemen's Misses, and Children's BOOTS AND SHOES of all de na Children and the County and as cheap as can be pur hased at any other shop in Worcester.

Also, Gentlemen's Boots made to order, in the most

able sty'e, by the most approved workmen. tiring done at short notice, in the most thorough Repairing done at short not E. HARRINGTON. WM. B. WHITTEKER

Worcester, April 14,

New Stock.

THE Subscriber is now opening at his Store, corner of
Main and Front Streets, an entire New Stock of
Boots, Shoes & Trunks,
ich he offers for sale on the most reasonable terms.
Also Boots and Shoes made to order by the most ap

roved workmen.

Repairing done at short notice in the most thorough nanner.

JEREMIAH BOND.

Worcester, Sept. 23, 1840.

Removal.

WILLIAM JONES, HAIR CUTTER, respectfully informs his friends and the public that he has removed his place of business to the office formerly occupied by JUDGE PAINE, on the Corner of Maine and Pleasant Streets, where by constant attention to his business six days in the week, he hopes to receive their nationals. N. B. Particular attention paid to Hair Cutting, and

Broadcloths, Cassimeres, &c.

1 00 PS. Broadcloths, from 1,00 to 4,00 per ps 125 Ps. Cassimeres, from 50 to 1,50 " 80 Ps. Sattinets, from 20 to 75 per yd. This week receiving and for sale; by ORRIN RAWSON.

Worcester, April 7, 1841.

THE MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION announce to the public that their
THIRD EXHIBITION for the succuragement of Manufactures and the Mechanic Arts, will be opened at Quincy Hall
in the city of Boston. commencing on MONDAY, SEPT.

tores and the Mechanic Arts, will be opened at Quincy Hall in the city of Boston, commencing on MONDAY, SEPT.

20, of the present year.

The officers and trustees for the year 1341, having been vested by the Association with full powers to make the necessary atranagements, respectfully invite Manufacturers, Mechanics, and Artusts, the ingenious and scientific, to offer for Exhibition and Premium, articles in overy department of Art, Science, and Taste, choice specimens of native skill and ingenuity, useful labor-saving machines, implements of lushabardry, and new models of machinery in all their variety; in fine, every species of article for any useful or ornamental purpose, made of wood, stone, metal or other material. The products of the loom, in silk, cotton, wool, hemp, flax or hair—and all articles devised by female ingensity or wrought by their industry will have a proper place in the exhibition.

Media s (of gold and silver) or Diplomas will be awarded for all articles of merit deemed worthy of such distinction, and the Managers pledge themsetives that strict impartially will be observed in their distribution, and that competent judges shall be appointed, who in no case will be competitors for premiums on articles exhibited.

In the fullest confidence that, this notice will meet the agreement of the competitions of the product of the product

judges shall be appointed, who in no case will be competitors for premiums on articles exhibited.

In the fullest confidence that this notice will meet the early attention of the Manufacturers and Mechanics of Massachusetts, as well as of sister states, (whom we shall be proud to meet in this glorious field of competition) the Manugers will make such arrangements as shall insure a fair and tull opportunity for a display of every article which may be entered on or before the 15th of September; and though they will not exclude such articles as may be afterwards offered, yet they cannot promise them so conspicuous a place in the Exhibition as those will have which are earlier entered.

Articles intended for Exhibition must be delivered to the Superintendent at Quincy Hall, on or before Weduesday, Sept. 15.

sopt. 15.
Articles may be offered by Apprentices, (by permission of their Masters, who, if required must give their names, age, and the time they have served as apprentices) which will be gistered, but will be judged as the productions of Appren

ces. Arrangements will be made exhibit, in operation, any work-g models that may be offered, which will reader the Exhi-Arrangements with the matter which will render the Exhibition useful and interesting.

Communications relative to the Exhibition may be address ed to WILLIAM WASHBURN, Superintendent, or HEN RY W. DUTTON, Secretary, 10 and 12 Exchange street

ost paid.) Boston May 12. JUSEPH LEWIS, President.

Broadcloths, Cassimeres, and Satinets! FROM AUCTION!!

E are every week receiving from Auction, various colors and qualities of woolens (occasionally some very face ones) which we are enabled to sell for CASM at about hot! the usual price!

Purchasers are invited to call and examine some beautiful for the self. ifel fine Blacks, Blues and Greens just received.
HENRY H. CHAMBERLIN & CO March 81, 1841.

NOTICE.

Dry Goods and Groceries. As our goods are all purchased for Cash, castemens may rely on decided bargains. The public may reat assured that the old character of the store for fair dealing will be relained. A share of the public patenname is solicited.

L. & D. M. WARREN.

One Price Temperance Store!

WINDSOR HATCH & CO. WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Casal, where may be found as good an assortment of WEST INDIA GOODS

WEST INDIA GOODS
as can be found in Worcester. The whole Stock of
goods is NEW, and will be sold CHEAP on the ON R
PRICE principle, for cash or good creds.
N. B. Goods put up to order on as favorable terms as
though the purchaser were present, and sent to all parts
of the town and county.

WINDSOR HATCH.
J. H. RICKETT.

WORCESTER. MAY 5, 1841.

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Worcester, May 5, 1841.



ANSFORD WOOD, Agent, at his Ware Rooms
Main st., a few doors south Thomas's Temperance
Exchange, Worcester,
Has for sale, and is constantly manufacturing a variety
of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, DiningPembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and
a large assortment of Sofas and Mahogany Rocking
Chairs.

Mahogany Pulpits and Communion Tables made to

order.

Mahogany Looking Glass, Portrait & Picture Frames.

Palm tenf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and

Retail, at the above place, as low as can be bought else-

where.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality. SIGN, CHAIR & ORNAMIN.

And Gilding, done at the same place by FRANCIS WOOD. Worcester, April 8, 1840.

NORWICH AND WORCESTER RAIL ROAD. RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.



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SUMMER ARRANGEMENT. THE New York Steamboat Train now leaves Bos-ton at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Nor-wich at 84 P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS Leave Norwich at 6 A. M. and 4 3-4 P. M., daily (except Sundays) Leave Worshpier at 94 o'clock, A. M. and 3 3-4 P. M.

and 3 S. 4 P. M.

Passengers leaving Boston at 61 A. M., or 1 P. M.

or Springfield at 6 A. M., or 12 P. M., can proceed
directly to Norwich; and those leaving Norwich at

A. M. can proceed directly, either to Boston or Spring

MERCHANDISE TRAINS, Between Norwich and Worcester, daily, (Sundays excepted) taking fraight for Boston, Worcester, Spring-field, Norwich and New York.

Feb. 24.

T. WILLIS PRATT, Sup't.

Western Rail Road.

TO SPRINGFIELD, ALBANY, HARTFORD, NEW-HAVEN AND NEW-YORK.

SUMMER ARRANGEMENT.

THE Passenger Trains on this road will run daily,
Sundays excepted, as follows, viz.
Leave Boston, 64 A.-M. and 4 P. M.

"Worcester, 9 1-2 A. M. and 5 1-2 P. M.

"Springfield, 6 1-2 A. M. 1 3-4 P. M.

Passengers in the morning train will reach Albany, at
6 A. M. the following day, via West Stockbridge, is
season for the cars to Utica, and will arrive at Auburn,
(370 miles) in 36 hours from Boston. A Stage she
leaves Springfield daily, at 5 A. M. for Albany, via
West Stockbridge, arriving same evening. Both lines
connect with the Hudson Rail Road, at West Stockbridge

bridge.
Suges run daily from the morning train on the Western Rail Road as follows—From West Brookfield we Ware and Enfield; from Palmer to Three Rivers, Bechertown, and Amherst; from Wilbrsham to South Had-

ley and Northampton, arriving at N. at 3 P. M.; from Paimer to Monson.

Stages leave Springfield for Pittsfield on Taesday,
Thursday, and Saturday, on arrival of the train from Boton, and on Monday, Wednesday and Friday, passenger
can leave Springfield at 5 A. M., and reach Pittsfield,
via Lee, the same day.

in Lee, the same day.
For Hartlord, New Haven and New York. A Sup tor Harthord, New Haven and New York. A Mage leaves Springfield daily, for Hartford, on the strival state that train from Boston, arriving at Hartford, as to permiss, and reach New Haven in season for the steambest to New York arriving at New York, at 6 P. M. This is

New York arriving at New York at 6 P. M. This is the only day route to New York at 6 P. M. This is the only day route to New York at 6 P. M. This is the only day route to New York at 6 P. M. This is the only day of the New York at 6 P. M. This is the only day of the New York at 6 P. M. This is the only day of the New York at 6 P. M. This is the only day of the New York at 6 P. M. This is the only day of the New York at 6 P. M. This is the New

Charlton 374—10 Wilbraham 1,30

Charlton 374—10 Wilbraham 1,30

Spencer 50—10 Springfield 1,50

S. Brookfield 262—10 Amherat 2,30

Warren 80—10 Albany 30

Stages also leave Springfield for the North at 9 A. M.

Berchardies Training 1,30

Marchardies Training 1,30

Marchardies Training 1,30

Stages also leave Springfield for the North at 9 A. M.

Berchardies Training 1,30

Marchardies Training 1,30

Charlton 1,30

Charlton

nandise Trains leave Boston and Springfield (
excepted G.W. WHISTLER, indays excepted.

Boston & Worcester Rail Read.

SPRING ARRANGEMENT. De N this road the accommodation trains will run delly, Lexcept Sundays, as follows:— Leave Boston at 6 § A. M., 1 P. M. and 5 P. M. Leave Worcester at 6 A. M., 9 § A. M. and 4 § P. M.

Leave Worcester at 6 A. M., 93 A. M. san 93 F. M. Stopping at the Way Stations.

The New York Steamboat Train will leave Bester for Norwich daily, except Sunday, at 4 o'clock, P. M. stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston 64 A. M. and 1 P. M.

Mail Train on Sanday, from Worcester at 6 A. M. Gran Barten at 1 P. M.

Mail Train on Sanday, from Worcester at a A. In from Boston at 1 P. M.
All Baggage at the risk of its owner.
Fare to New York, 83; to Norwich \$3; to Spring-field \$3; to Worcester \$1,50.
Freight taken as usual to Worcester, Springfield, New York.
With and New York. Merchandiza for New York secrived until \$3 P. M.
Mar. 3 WM. PARKER, Sap't B. & W. L.